



The ARYAN PATH

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ETAS

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

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SPIRITS EMBODIED AND DISEMBODIED

Are there other worlds of life and being than the kingdoms of nature with which man is more or less acquainted? If so, what is man's connection with and relation to them?

All the countless problems of human existence are really involved in, and inseparable from, the implications of these two questions. Unless this is recognized from the beginning and constantly kept in mind, it would seem inevitable that the inquirer of to-day will only repeat and not repair the errors of the immemorial past.

That so many first-rate minds are not only willing but desirous to reopen what have for long been regarded as closed issues, is in itself a most hopeful sign, but it is a sign only. After the destruction of the Alexandrian schools there are to be met down the corridors of ten centuries in Western history only rare and isolated individuals whose literary remains seem to indicate at least a measurable degree of success in the

solution of these greatest of all problems. Such men stand like oases in the desert of mediæval scholasticism and superstition, but their known efforts fell upon their own generations like rain on sandy wastes or granite hillsides. Like the rain, these efforts slowly produced through erosion and disintegration a soil from which sprang to new life the undecaying seeds of earlier, richer eras.

The Renaissance had not been possible without these human hotbeds here and there. Their unwritten history, like that of the times in which they lived, can only be read by him who has an eye to the Presence of the invisible in all visible things. To all others that history must remain as inscrutable as "The Revelation of St. John the Divine" with which the Christian Bible ends—an end which is, like its beginning, "The First Book of Moses, Called Genesis," as much a mystery to-day as ever. The Bible, like every other

Scripture, is no revelation to him who is neither a Moses nor a St. John. The "letter of the law" abounds. Its spirit, here but not identified, is present only as a pervading influence. The Pilgrims still find themselves on blind trails which end as they begin—nowhere.

The Renaissance gave birth to modern science and civilization even as the miscegenation of Augustine and Aristotle gave birth to scholasticism and untutored superstition. In like manner is the sophisticated superstition, called materialism, the illegitimate issue of scientific scholasticism and its interpretation of the Scriptures of nature. The spirit of true science has ever been absent from dogmatic religion, as the spirit of true religion from dogmatic science. The scholiasts and interpreters in both have erected their temples and halls of learning out of the proceeds of the harvest sown by inspired Souls for the hungry-hearted. Brought face to face with such parents and such progeny, even a Thomas à Kempis would find it difficult to apply his own maxim: "Of two evils, the lesser is always to be chosen."

Men and parties, sects and schools, are but the mere ephemera of the world's day. Progress and retrogression alternate and succeed each other as light and darkness. No one factor is at work in both, or equally. Civilizations wax and wane in those longer cycles, those seasonal periods when much or little can be accomplished, "according to the established order of things." This, we call Law. Those who are able to rise from the solid earth of "hard facts," to soar above

the obscuring clouds of materialism and sectarianism into the pure empyrean of impersonal thought, know well that "Law" is the macrocosmic aspect of the Omnipresent Spirit, its microcosmic being the free Will of self-conscious man, the Soul travelling through the three regions of space.

Nor, in the six centuries since the genesis of the Renaissance, have there been lacking those rare efflorescences which appear, like snow-flowers, in the most unlikely spots. Each hundred years has seen one here, one there—mostly unobserved, crushed under foot by heedless hunters for supernatural powers, by the misprision of those whose magic has ever been limited to the turning of the sacramental wine into sectarian holy water, the transubstantiation of the germ-cells of Soul-life into bread for superstition. Yet still, as of yore, those who seek Communion with the Most High in all Nature, in all Scriptures, in all Souls, need only look with proper focus to be able to see, despite all adventitious hindrances, the ever-living, ever-active procession of the members of the silent Company. Sometimes they seem only to watch and, again, they only sadly stand and wait—to the view of ardent but impatient searchers for the stars of destiny. But in truth they are always at work, never idle, never still.

In the *Dnyaneshvari*—which H. P. Blavatsky calls "that king of mystic works"—these interim, obscure, often reviled, "exiles" from supernal spheres are given the name *Keshara*, literally "sky-walker." These, of their own will and knowledge and compassion, put on mortal garments that all may have the chance to see

and hear, even if so be they neither feel nor apprehend what messenger and what message are among them. The *Keshara* knows and travels in full consciousness the Path between the immortal and the mortal, the mortal and the immortal, the Path which mankind travels blindfold and bewildered.

"Without moving, O holder of the bow," says the *Dnyaneshwari*, "is the travelling in this Path. In this Path to whatever place one would go, that place one's own self becomes." And *The Secret Doctrine* affirms : "Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance on this earth, and who, for all that, still exist as independently as they did before, in the infinitudes of Space." And again, Plotinus speaks of the same Mystery, writing of both its dark and its bright sides in his treatise on *Suicide* :—

The Soul is bound to the body by a conversion to the corporeal passions. It is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves, and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul, but Soul binds itself to the body. Nature, therefore, liberates the body from the Soul, but Soul liberates itself from the body.

Hence, there is a two-fold death : the one, indeed, universally perceived, in which the body is liberated from the Soul, but the other is peculiar to the Enlightened, in that the Soul is liberated from the body. *Nor does the one death necessarily entail the other.*

Can any natural, normal, cultivated mind find in all this aught of the miraculous, the questionable, the bigot-

ed, the dogmatic or the speculative ? Can any fail to get some hint, some inner impulsion, some aspiration of his own from these several "transcripts of testimony" in the *cause célèbre* : Soul *vs.* Body ? Is there anything in any science, religion, or philosophy worthy of its name which can be offered as "rebuttal evidence" against the witness and witnesses to the Presence of the Spirit in the body ?

From Plotinus to Nicholas of Cusa, from the bard of the Renaissance to the Rossettis, from Galileo and Newton to Crookes and Edison, from Paracelsus to H. P. Blavatsky, and thence to Figures ever upon the stage of human life, not to be named to any but "those who have earned the right to know Them as They are"—are "names to conjure with" for those who would learn of the ways of Magic, the Wisdom of usefulness which "knows how to turn seeming evils into power for good." That Wisdom uses Souls as nature uses her "forces," as the forces of nature use the elements, as the elements use the mineral, the mineral the plant, the plant the animal—and as man uses them all according to his personal genius or folly. Magic, or Soul-wisdom, deals not as man deals with swiftly moving Life around him—but in the compassion of full consciousness throughout what seems to man only "the perpetual round of strange, mysterious change."

Perhaps some may ask, Where was the bright side during the dark millennium of Mediævalism in Europe ? Let them read of the gallant company which cast a halo on

Asia Minor and Northern Africa after the rise of Mohammedanism into a Church power among the fighting feudal Semitic tribes. Philosophers, mystics, poets, physicians, chemists and alchemists, still unrivalled by any European comparison, they renewed "the glory that was Greece and the grandeur that was Rome" in the Platonic and Augustan seasons.

And mark a more recent because a vaster sweep of the cyclic renaissance of Wisdom in the very midst of its opposite. That twin-abomination, the attempt of the Moors to *conquer* Europe, and its complement, the attempt of the Crusaders to *conquer* the "Holy Land," nevertheless gave legitimate birth to all true modern progress. So the didymous-abomination, the attempt of modern "Christian nations" to *conquer* the "Far" East, to pillage its accumulated treasures and impose an alien rule by force of arms like Alexander with his futile marches, has given birth to a blessing out of a curse. No Plato, no Aristotle. No anarchy in Greece, no Alexander. No Aristotle and Alexander, no Alexandrian Schools. So, no "New" world in the West, no "Old" world in the East to *conquer*—and anarchistic Europe had destroyed itself. That conquest effected, behold the genesis of Liberty in the West and in the East. The stones in the stream being removed, even by force of arms—the peaceful flow of commerce irrigates the world. Then, the invisible magic of *mutual* intercourse slowly trends toward commerce of minds as well as of merchandise.

The West conquered the East but

half-way, whether by arms or barter. Let the world know that a single obscure man, Charles Wilkins, a merchant in the employ of the British East India Company, made *friends* with the Brahmans, learned their language in more senses than one. Behold the work of Magic : the East met the West from inside out, and her "stored wisdom of the *Pitars*," her scriptures, her philosophies, were made accessible in English. Wilkins's translation of the *Bhagavad-Gita* was, on the recommendation of Warren Hastings, published and paid for by the East India Company. From this beginning, followed the labour and expense incident to rendering into English "The Sacred Books of the East." In time abuses, perpetrated and perpetuated, aroused the moral sense of Britain, and the English Government took over the immense responsibility of "the *Raj*."

The collision of West and East has thus brought far more than conquest and subjection, than mutual trade and profit. It has awakened in both something of which neither had even dreamed. An osmosis of natures has been going on for a century and a half, whereby each has been tinted, coloured, tainted perhaps, by the other. It could not be otherwise, in view of the several immoral as well as moral factors involved. Racially, there has resulted the hybrid Eurasian. Psychologically, there has eventuated, East and West, Eurasianism in philosophy and religion. There is yet to come the same hybridization in science—near at hand, but as yet unsensed.

The Great War brought abundant food for the vultures of hate and mis-

understanding, so that they multiply exceedingly the world around. But who has yet noted the portentous significance of two opposite factors? In that War, Indian troops, not conscripts but voluntary participants, fought side by side on bloody Western fields with the Allies, as did aboriginal Senegalese; and as Turks did with the Teutons. Is there no mighty message to be read in the fact that on the historic battle-ground of Europe, men from every race and breed fought gallantly and willingly, side by side, on both fronts of the titanic strife? Is any one so foolish or so myopic as to take no heed that spirits disembodied as well as embodied had and have their invisible influences in the War on Earth as in the "War in Heaven"—and Hell?

Already out of this world-embracing mutual violence and ravishment have come precursor indices that "the best is yet to be." East and West and North and South are men in whom has been regenerated a living, pulsing, arterial interest in "the things of the other world"—an interest the like of which has not been known since the millennium between 500 B.C. and 500 A.D. Already these men sense, if they do not yet glimpse, that orientation exists and can be found for the route of Souls, between the embodied and the disembodied worlds. They seek, not shibboleths nor commandments, but ways and means to cross the circle of enchantment—another perspective than that offered by speculative science or dogmatic religion. The existence of other worlds of life and being has become to many an assured if still unknown fact—and a fact which can be verified.

Focused almost altogether on the conquest of nature as visible through the perspective of the physical senses, it would be a miracle indeed if "science" could solve these great problems. It cannot even solve its own which multiply at each step forward. Focused even more entirely on the world visible through the psychic senses, it would be a miracle if the ecstatic could understand the true nature of his own visions. As psychics multiply, confusion of tongues bewilders them as well as mankind. Man suffers from not lack but overplus of oracles. And, again, it would be a miracle indeed if either science or theology could understand the medium or the sensitive or the seer, when they do not even understand each other's language—nor care to learn it. And the Seer, still more so the Buddha or the Christ, could say, as the Mystic, Blake, wrote of those he had tried to reach:—

I found them blind, I taught them how
to see,
And now they neither know themselves nor
me.

There *are* ways and means and direction for passing both the physical and the mental barriers which intervene between "the seven spheres." But the seeker of to-day, like his forbears, is enveloped in darkness. Like a long-confined prisoner, even when escaped out of gaol, with the wide world open before him, he hesitates and, hesitating, walks back and forth within the psychic confines of what so long has held him immured physically.

Let all such reflect that we are not the first nor is our experience unique. Others have been prisoners of

thought before, have rived their fetters, have stood where we now stand. They too have walked back and forth the tethered steps we take—have at last risked all for *freedom*. Surely they have left their marks scratched upon the reeking walls, printed upon the very ground where we now waver. We have but to look to find some message, some ghostly or spiritual footprint or sign manual which will show that, in their Souls, hope triumphed over doubts. Here and there, in some measure at least, we shall find encouragement and perhaps faint guiding traces. Most of all, though perhaps last of all, we must come to do as they did, find courage and guidance where we had least thought to look—within the recesses, the very adytum of our own Souls.

Nor are the religion, the science, the philosophy which now, perhaps, we would cast aside as worthless, to be so despised. They, too, are signs and tokens, if and when we are able to read the meaning of the Soul-impulsions which gave them name and form. The physicist is not all materialistic and speculative, the religious Soul all theologian or superstition-worshipper. These possess the same body, mind and senses as ourselves. Their two worlds are ours also. We may profit by their facts, if not by their interpretations. We may learn from their mistakes, if not from their instruction. We must cultivate that "faith, hope and charity" which we as well as they have so often imagined not to be prime factors, if we are to find the least common multiple of all the warring Numbers in the odd

and uneven "struggle for existence." In the great School of Life itself there is no North nor South nor East nor West—but often there are idle as well as ill-taught pupils, where all should be only serious students of the Mysteries.

Hermes or Mercury, the psychopompic genius, is no mere "conductor of the Souls of the Dead through the regions of Hades." This many-named God is ever the God of Wisdom—and Wisdom is the conductor of the Souls of the Living as well as of the Dead. Blind as Milton are we all, but in his gropings this English Homer did but mistake reminiscences of earlier cycles for his own inspiration. Where-withal there is in us, as there was in him, for better apprehension of these inner realms where what once was still is, and will be again.

Is it too much to assume that any and every experience which now we pass through unconsciously or semi-consciously in dawn or dusk or night, may also be ours consciously and of selection? Wherewithal there is in every man, not solely in the Buddha, the Christ, the members of "the sacred tribe of Heroes," to regain the memory, the knowledge, the transcendental bliss, that once was common to us as to them.

It requires but the recognition of the Omnipresent Spirit which "shines in all, albeit in all It shines not forth." It requires but the study of the Self of Spirit instead of the self of separateness. It requires but devotion to the Immortal, a devotion which makes of selfish, transitory, personal existence fuel for the flame of the imperishable Ego—"the culmination of the divine incarnations on Earth."

MAN THE MAKER OF HISTORIC CYCLES

[The very well-known American historian and *littérateur* James Truslow Adams advances some important views about the Law of Cycles, or of Periodicity, and its action in History. We draw our reader's attention to the Note following the article.—Eds.]

I am not one of those who believes that history is a science in the ordinary modern use of that word. It has not yet become a correlated mass of facts from which we are able to construct laws which permit us to make predictions with certainty. There are various reasons for this, lying partly in the nature of the investigators and partly in that of the data. Leaving aside the historians of the past who used their material chiefly for the purposes of romance and drama or propaganda, we may note that even the present day historian who likes to consider himself a "scientist"—partly because of the worship of science to-day—usually has neither the ability nor courage to approach his subject in the method of true science. He has to a superlative degree the faults and the timidity of the specialist. He confines himself to a minute section of the field. For example, for fear lest he may be caught tripping among the minutiae of "his subject," he studies, say, the American Revolution and knows nothing of the English, French, Russian or other revolutions. That is, the comparative method, so fruitful in science, is not essayed in history. Moreover, science has advanced not only by painstaking research of phenomena but also by the formulation of bold hypotheses. For understandable professional reasons the modern "scientific" historian

sneers at such generalizations and hypotheses as philosophy and not science and will not usually risk his reputation among his fellow delvers after "facts," or perhaps his rise in salary, by attempting to use this branch of scientific method.

Then there is the nature of the material. The data of recorded history covers but an infinitesimal part of man's life on earth. Much of it is inadequate or questionable. Above all it is treated as personal. The chemist treats one atom of hydrogen like every other atom of the same element. The life insurance companies are solvent because they can average the life-spans and accidents of a million individuals. Darwin could construct laws governing the growth of coral islands because he did not care about the loves or hates of the individual coral insects. But the historian deals with personalities. He does not study revolutions, to repeat our example, as a natural scientist studies waterspouts or cyclones, but writes in terms of a Robespierre and a Marat, a Lenin and a Stalin. In other words, in history we are dealing with the realm of mind and not of matter.

But it increasingly seems to me that we need not for that reason abandon the scientific method, that is, the combination of bold hypothesis and painstaking laboratory and field research. The world of mind is not a chaos because it is not the world of

matter. I need not here discuss the metaphysics of how the one may be related to the other. But the two realms are to a remarkable extent parallel, and both are subject to law.

A material phenomenon, as we call it, flows from its antecedents into its consequences, and so do spiritual phenomena. As individuals, we are to-day what our past has made us and our to-morrow will be the consequence of to-day. As a historian I have done much laboratory research but I believe it equally important to attempt the despised generalizations. In this brief article I have been asked to consider only one, that of historic cycles.

As we ponder the entire cosmic process, one phenomenon stands out incontestably, that of cycles. These occur with equal certainty in what we call the animate and inanimate worlds, though even science is steadily blurring the demarcation line between the two, and some day we may recognize the larger synthesis which unites them both as aspects of one absolute. The fundamental fact for us in this article, however, is the universality of cycles, the existence of a rhythm which applies to all things. There is nothing which does not pass through the stages of what we call birth, growth, decay and death. This applies to the vastest sun and the minutest microbe. As it applies to everything in the universe, perhaps even to the universe itself, there are innumerable life cycles going on simultaneously. There is the infinitely vast life cycle of our own solar universe and the probably shorter but still, by human standards, infinite cycle of the earth. On

the latter there have been the cycles measured in millions of years of the geologic ages; the cycles of the birth, growth, decay and disappearance of continents and mountain ranges, the cycles of whole races of plant and animal life; and from these we come down to not only the brief life-spans of individuals of these races and species but of the individual cells composing the form of each.

Let us consider the biology and history of man. In the individual human body there are many life cycles passing through their phases at once. Leaving out of consideration the atom, which science has now resolved into electrical particles, and the molecule, we may start at the cell of living matter. These have their life cycles of varying length. It is said, roughly, that on the whole, the human body changes completely in this respect every seven years. As a whole, the organism may have, under proper conditions, a normal life of eighty years. But the cycles of the parts vary greatly. Our first teeth are decayed and discarded in early youth whereas our hair continues to grow even after what we call the death of the whole. But the individual human being, like the individual cell, is only a part of a larger whole. He himself is a cell in what we term a society or a civilization. Just as a cell dies and the person continues, so the person dies and the society continues. But these larger human aggregates have also their life cycles. The historic and archæological past is strewn with the wrecks of cultures and civilizations which have passed through their cycles, as it is

with the fossil remains of races of animals which have passed through theirs. But as the cell dies and the individual remains, so the individual dies and the civilization remains, and the civilization dies and the race remains.

No one can tell why there should be the differences in the length of the cycles—why, for example, some trees should have a life of fifty years and some of four thousand, why some insects or animals should live a few hours and others a century or more. The point is, that although accident may shorten or prolong the cycle, there seems to be for every organism or organization, however simple or complex it may be, a definite cycle of more or less determined length, and the fundamentals are the same for all, birth, growth, decay and death.

We do not know why there should be these pulse-beats in the cosmos but have to accept them. They are there. When we come to the sphere of man we find the same rhythm in his mental life. Man starts as a youth with abounding energy, curiosity, ambition. Life and power seem endless. As he matures he realizes better his conflict with luck, fate or nature. As he decays, he becomes conservative, unwilling to risk or change, and at each stage he reacts differently to the same stimuli. The adventure which lures the boy leaves the old man by the fireside.

It has been said lately that there is no more reason for trying to interpret society by the analogy of biology than by that of mathematics or of astronomy. Analogy by itself is an unsafe method of reasoning but

I do believe that when we are attempting to account for the cyclical changes in human affairs we cannot leave out the mind of man. In accounting for the cycles in the physical world, including man's own body, we cannot consider his mind as a cause, but in accounting for his own mental cycle and the cycle of those things which his mind has created, such as societies and civilizations, I do not see how we can leave his mind out. We have reached another plane in which unknown factors are at work.

Recently I had occasion to write of economic cycles in the business world and I then explained at length, that I considered such cycles as different from those in the physical world. I took the ground that the so-called laws of economics are different from those of chemistry, for example, in that they are merely the shadows on the screen of a mental cycle which each generation of men goes through and in which memory and the various emotions play their parts. I shall not repeat here what I then said, but it appears to me that *the historic cycles are equally the shadows of a longer mental cycle in the races which build up cultures and civilizations*. If that be so, we have to look for their explanation in the nature of man and not of the physical universe.

Let us consider the present state of the western world, and first the role of memory. It is only a few generations ago that man was everywhere oppressed. He revolted against despotism,—in England, America, France, Germany, Italy and else-

where. Because of his then condition he felt that the chief thing worth fighting for was political liberty with its accompaniments of freedom of thought, press, speech and action. He fought and to a great extent won. For a century or so he was so free that he forgot what lack of freedom had meant. He accepted the benefits of freedom as he accepted the air he breathed. He thought no more of losing them than he did of not having by right enough oxygen in his lungs. We realize the value of air when a man has us by the throat, but when we are released we no longer fight merely for the air. The western world to a great extent forgot, and so has lost its freedom again.

This brings us to another phase of the relation of civilization cycles to man's mind. In the seventeenth century man was adventurous. There was that outburst of energy characteristic of youth. To-day the citizen in nation after nation, like the old man, asks for comfort, safety and security. This combined with his loss of memory as to what lack of freedom meant, has made him the easy prey of the dictators who are now again reappearing like reptiles of an earlier geological age born out of due time. His reactions to the problems and stimuli of his life have changed. Just as the individual man goes through his mental life cycles, so, I believe, does a nation or a culture. But the cycle is a human cycle; only the generations take the place of the phases of the individual's growth and decay. The generations in a culture are like the years of a man's life, each indissolubly linked

to and affected by all that has gone before, and equally determining the future.

A man may be born, live a year or a century, and die. No one can set a term to the individual life. But all die. To ask whether the civilizations of to-day will last forever is like asking if there are men living to-day who will live forever. No civilization ever has and I see no reason to expect that one ever will. The same emotional factors and loss of memory which send men through the economic cycle of hope, energy, over-expansion, speculation, fear, panic and catastrophe, work out in different proportions and factors in the lives of the civilizations he creates.

There are two interesting points to note. One is that, unlike the fairly fixed cycles in the physical world, those of the mental world seem to be speeding up. The civilization of the stone age may have lasted 50,000 years, those of the old near-Oriental monarchies 4000-5000, but the rate of change steadily increases. Another is that although men live and die, and civilizations also, not only does the race of man continue, but, after each pulse-beat, it seems to rise to greater heights intellectually and spiritually. It is when that rise stops in any particular civilization that downfall appears to come. The sins, the mistakes and the weariness become too great. The fact, however, that this pulsating rhythm, to which the whole cosmos moves, raises man spiritually, as the rhythm continues and grows faster in *tempo*, is of extraordinary interest. I have spoken of the historic cycles as man-

made, and I believe they are in the sense that they are the shadows of mental cycles in the race, as the economic cycles are the shadows of the mental cycles of each generation ; but man himself, and the race, may be shadows of we know not what,

and the rhythm which runs through the entire universe, carrying that part of it which we know best—mankind itself—ever higher, leads to speculation upon which I cannot enter here.

JAMES TRUSLOW ADAMS

A NOTE ON THE ABOVE

The basic principles advanced in the above have been accepted as fundamentals in Hindu and especially Esoteric Philosophy. The whole subject is illuminated by the lucid exposition of H. P. Blavatsky in the section on "Cyclic Evolution and Karma" in *The Secret Doctrine*, Vol. I. Still earlier, in 1877, she wrote in *Isis Unveiled* (I. 34) :—

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended ; till, having reached

the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus all those great characters who tower like giants in the history of mankind, like Buddha-Siddhartha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquest, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions.

IDEALS AND ACHIEVEMENTS OF DEMOCRACY IN THE ORIENT

[In his capacity as the organiser and secretary of the All India Village Industries Association J. C. Kumarappa is rendering splendid service of a most constructive nature in re-building the poverty-stricken and dilapidated villages of British India under the guidance of the country's great leader, Gandhiji. He is admirably equipped for his labour of love. He is M.A. (Columbia), B.Sc. Business and Administration (Syracuse N. Y.), and is qualified as an Incorporated Accountant practising at London and Bombay. He is the author of *Public Finance and Our Poverty*, *Public Debts of India*, *Philosophy of the Village Movement*, etc., and was in editorial charge of *Young India*. He has suffered for his political convictions and went to prison more than once in the stormy and memorable days of the civil disobedience movement.]

Such a man writes the following very thought-provoking article to which we draw the attention not only of the Indian patriot but also of the official in the service of the government of the country.—Eds.]

When democratic constitution-making is in the air, as at present in our country, it will be well to consider briefly the principles on which democracy is based and the attempts made at various times to attain it.

We are familiar with the words of that liberator of mankind, Abraham Lincoln: "Government of the people, by the people, and for the people." Sir John Seeley in dealing with a much narrower sense of the word explained it as "Government in which everyone has a share," and A. V. Dicey saw democracy where "the governing body is a comparatively large fraction of the entire nation." All these had in mind merely the political aspect of the application of the principle of democracy.

Democratic ideals, however, do not begin and end with politics. If this were all, then democracy would dwindle into a state where, as Lord Bryce observes, "the physical force of the citizens coincides with their voting power" and this would mean a dictatorship in effect. The true

seeds of democracy, on the other hand, sprout and blossom forth in every walk of life. In our examination of the subject, we shall, accordingly, extend our observations to the religious, social and economic spheres as well.

If democracy is to pervade the whole life of a people, it is obvious that it must not be founded merely on the exigencies of politics but on eternal principles. During the French Revolution an attempt was made to derive democracy from such principles and it expressed itself in the slogan "Liberty, Equality and Fraternity." If these three principles are to be applied in practice, an order of society will have to be devised in which their working out will not lead to conflict between individuals. Liberty, for instance, cannot be absolute. Every person will have to surrender a part of his liberty for the benefit of society and, ultimately, it will prove to be for his own benefit also. Nor is perfect equality possible as long as there are differences in nature, so fraternity

cannot be understood in the literal sense of the word.

In a true democracy society should be so planned as to allow full scope for the development of the individual and yet should establish a relative equality by helping and safeguarding the interests of the weak, thus forming a brotherhood in which no one can exploit another. The whole social structure should represent the ideal of progress of all the component parts. Democracy vanishes the moment any one person or group of persons obtains a dominating position. The satisfactory working of its mechanism must be based not on sanctions originating from violence, might or money-power but from a desire inculcated in the masses to realise the eternal principles of Justice, Truth, Non-Violence and Love. The working of such a system will then be automatic, impersonal and unobtrusive.

To attain such a democracy, the ideals will have to be assimilated subconsciously by society, if we may use language suggestive of the view of society as an organism. A person who is learning to ride a bicycle, controls his bodily movements by conscious effort. His brain is at the helm. As the brain is not quick enough to give immediate effect to changes of direction, his progress is jerky and irregular. An expert cyclist on the other hand is not even conscious of being on a bicycle. The control has passed from his brain to his nervous system. It functions almost automatically without any effort, and more quickly than conscious thought. Hence he rides gracefully and in a perfect straight

line. In the same way if society is to fulfil its purposes smoothly and without periodical upheavals, the control must be from the inner self and not from outside. Such a state we may call "cultural democracy."

The amateur cyclist's control is functional, as his faculties have consciously to guide his movements. So also where democratic principles have not permeated into the very being of the people and the community is guided by one or a few individuals at the helm, the direction is from outside and therefore does not work automatically. It may have the outward form but lacks the inward urge. We may term such a state "functional democracy." *We may create functional democracies overnight but cultural democracies are products of millennia. Only the latter will stand the test of time.*

The essence of functional democracy is the form based on a widely diffused franchise. Cultural democracy, on the other hand, is based on the will of the people themselves which finds expression not in mere votes but in actual administrative power. Just as the majority of persons refrain from stealing, not because they fear jail but because they have cultivated an inborn respect for other persons' rights, so when every individual of his own accord desires the social good and acts accordingly we shall have attained cultural democracy—which needs no voting constituencies, but in which the executive power can devolve on each individual to a limited extent.

When we survey the races of mankind and trace the development of democracies we find an interesting

sequence according to their maturity and environment.

The warmer climate of Southern Europe conduced to social life and aggregation in clustering huts of villages. These produced the city civilizations of Greece and Rome. But the bleak Northern and Western parts of Europe led to the development of isolated farmsteads, emphasising individuality. Under such circumstances we should expect to find personal leadership with strong discipline and unquestioning obedience. With this tradition, it is natural to form so-called democratic parliamentary governments where the number of votes count more than their quality. Similarly in religion, the organisation in the West tapers upwards to the Pope ; in social life to the Courts of Kings, and in economics to the capitalist. As long as such small groups provide the leadership there are bound to be conflicts of interest and these democracies are little different from dictatorships, whether of an individual or of a small group. In fact if we scratch the surface of such democracies we shall find the tribal chieftain with a garland of skulls. With the crust removed we meet Mussolinis and Hitlers. With the crust removed we have the Cabinet in England tied to the apron strings of financiers. The man in the street has hardly any real part in the government. Such democracies flourish on the ignorance of the public which is spoon-fed. The leading group or class keeps itself apart by its etiquette, decorum and cultivated social manners which form a divisive factor rather than an adhesive force

as far as the masses are concerned.

As in the case of the "good Samaritan," real democracy and true culture should help to bridge over racial and other barriers. Western "democracy," however, accentuates differences according to group allegiances. At present we see geographical, ethnical and religious divisions amongst nations and class differences within nations. Thus it has been possible to set nation against nation and class against class and so produce an unstable equilibrium to maintain a balance of power. As Bertrand Russell states : "England has hitherto been the decisive factor in preserving that state of anarchy which our grandfathers called "the liberties of Europe.'" Even a socialist of the rank of Karl Marx believes that tropical countries are legitimate booty for European states because of the latter's "superior civilization." How shall we find "Liberty, Equality and Fraternity" where such provincialism prevails and where, in consequence, even motherhood has been converted into an ammunition factory? Naturally personal or group governments such as these which emphasise narrow loyalties and divide up peoples give rise to conflicts resulting in international strife. The same is the position even in religion in the West. The hankering for converts and the missionary crusade against other religions is the outcome of such unconscious group loyalty.

As we move towards the East, we come to Islamic democracy. This has definitely left the primitive and functional type and advanced into the cultural stage of democracy. Here the

life of the people is not conditioned by the dictates of a single individual or of a group but by the functioning of a socio-religious order which has sought to bring "Liberty, Equality and Fraternity" to the prince and the peasant, the sage and the savage, the black and the white. It has attained almost an international rank but for the limit of a common allegiance to the Prophet of Mecca. The social, the economic, the political, the ethnical and geographical barriers have been let down but the religious frontier remains impregnable.

Similarly in China and in Japan (as she was before reverting to the functional type half a century ago) we find the cultural form of democracy. Just as Islamic democracy was limited by religion so the Mongolian democracy fell short of the ideal by a certain amount of feudalism and racial isolation. Within such limitation the life of the nation was ordered by a social organisation very similar to what we observe in our own land. This cultural organisation is impersonal and performs its duty irrespective of the individual concerned. When Bertrand Russell advocates the formation of large self-contained states to avoid international conflict he is moving towards the Mongolian type of democracy.

In our own country we get a picture of the political life of the people from the old *Nitisastras* and *Puranas*. The daily life of the people is still ordered and regulated, not by external pressure but by the functioning of a socio-religious-economic order which has become a part of the people themselves. It is this that holds together the diverse elements

that compose our continent. Westerners who look at us through their functional democracy see divisive factors in language, customs and geographical conditions and declare we have neither unity nor political sense as our people do not seem capable of blindly following a leader or party, which quality is a *sine qua non* for the satisfactory working of functional democracy. And yet a fairly advanced form of a really democratic type of government, well on the way to realising the full cultural democracy indicated above, is to be found in our ancient village administration. In a cultural democracy physical differences, such as race, colour or territory are not capable of making lasting impressions. Our system was so virile and cosmopolitan that it found no difficulty in absorbing even invaders and foreigners. As already said, the principles of this democracy have been woven into the life and thought of the people through the ages by means of social regulations and institutions. If there are Kings they are but minor wheels in the machinery and according to *Sukraniti* they are but glorified policemen and legislators. The real government is in the hands of the people. Decentralised small bodies, the village panchayats, decide on matters vitally affecting the local community. The authority of the panchayat depends on the confidence placed in it by the people, a confidence based on close personal knowledge of the members composing it, and its sanction is not imprisonment but the power to declare the offender a *gramdrohin* (traitor to the village). Its decisions are not majority decis-

ions but are made unanimous by winning over the dissenting minority. Such a government may be truly said to function from within, as the actual administrative decision is in the hands of the people themselves.

A centralised government, on the other hand, cannot be a government by the people and rarely can it be a government for the people. *If the government is to be by the people it must reach down to the meanest village. No mere enlargement of the franchise, however broad-based, will ever answer the purpose.*

Further, no group, however detached, can function in an impartial way in matters in which its interests conflict with the interests of others. Such matters require detachment in time as well and should be regulated by means of impersonal regulations and institutions as in our ancient form of government. By so doing, the interests of the weak and the poor will be safeguarded. The joint family system, for example, was an attempt at a modification of distribution and at providing for the less efficient members of society. The *Baluta* system of payment in kind was a device to ensure a minimum means of subsistence to everyone. There was not a department of life that was not thus provided for. India had attained such a cultural democracy centuries ago. But for its impersonal decentralised working our civilisation could not have withstood the manifold vicissitudes of life to this day. When the purity of such conception in a cultural democracy was affected by the introduction of inequalities and discriminations and when the duties of the custodians of culture

faded away into the rights of privileged classes, the seeds of decay took root and India fell a victim to foreign invaders.

Decentralisation, which was at the basis of our democracy, was the great principle worked out by our people in all walks of life. Even in religion it will not be possible to find a more decentralised and, therefore, necessarily, tolerant, form of thought, action and worship than Hinduism. The social order was governed by the *Varnashrama Dharma*, which meant that each individual's duty was determined by his unique place in the community. In the economic sphere where people were endowed differently by nature, the practice of *laissez-faire* led to exploitation of the weak by the strong. This tendency was curbed and competition modified by the conception of division of labour under the caste system.

Thus by checks and counter-checks laid down by consideration of fundamental principles *India had arrived at a formula which approximated real cultural democracy and the government it had evolved was truly a government of the villagers, by the villagers and for the villagers.*

Yet there was one drawback. According to the *Varnashrama Dharma* it is only by conforming to the divine and eternal plan of performing the duties incidental to one's position in the community that one can obtain freedom. The individual by himself counts for little. Any value that may be attached to him comes from his being a member of the society. He is like the drop of water that goes to make a beautiful waterfall. The drop of water passes away but the

waterfall is a lasting factor. Individual interests are not supreme. It is society that matters, and its welfare is to be sought irrespective of the inconvenience it may cause to the individual. In an ideal democracy, however, the individual cannot thus be minimised, for it is he that constitutes society and it is his development that is the goal of all human endeavour. When we obtain such a form of society where the scope of the individual for full development of his personality is not restricted, and where in developing himself he develops others, we shall have attained the ideal human state.

Our consideration shows that Western democracies are still at the stage where nations are led by small groups or individuals and where

sanctions are based on violence. Eastern democracies have passed over to the cultural stage but they also have fallen short of real democracy in so far as they have only reached religious or village units and have not got down to individuals. When the world advances to a stage where every one functions according to the ideals inculcated and performs his *Swadharma* and the sanctions are based on love and truth then we shall have projected Lincoln's ideal of functional democracy on to the cultural form and obtained a self-acting democracy which will be a government of the person, by the person and for the person, and this, in the aggregate, will materialise into a government of the people, by the people and for the people.

J. C. KUMARAPPA

Vices due to anger form a triad ; and those due to desire are fourfold. Of these two, anger is worse, for anger proceeds against all. In a majority of cases, kings given to anger are said to have fallen a prey to popular fury. But kings addicted to pleasures have perished in consequence of serious diseases brought about by deterioration and impoverishment.

Anger brings about enmity with, and troubles from, an enemy, and is always associated with pain. Addiction to pleasure (*kama*) occasions contempt and loss of wealth, and throws the addicted person into the company of thieves, gamblers, hunters, singers, players on musical instruments, and other undesirable persons. Of these, enmity is more serious than contempt, for a despised person is caught hold of by his own people and by his enemies, whereas a hated person is destroyed. Troubles from an enemy are more serious than loss of wealth, for loss of wealth causes financial troubles, whereas troubles from an enemy are injurious to life. Suffering on account of vices is more serious than keeping company with undesirable persons, for the company of undesirable persons can be got rid of in a moment, whereas suffering from vices causes injury for a long time. Hence, anger is a more serious evil.

KAUTILYA'S *Arthashastra*

THE SONG OF THE HIGHER LIFE

KSHETRA AND KSHETRAJNA

[Below we publish the fourteenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the thirteenth chapter, Distinction between the Field and the Knower of the Field.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—Eds.]

We have now reached the beginning of the third section of the *Gita* and before commencing the study of the actual chapter it is necessary to say a few words of a general nature. In this last block of six chapters are contained detailed teachings of a philosophic nature. Many of them have been outlined before, but to have set them forth in full in the earlier chapters would have interrupted the flow of the exposition. Moreover, too much emphasis on systematic explanation during the earlier stages of the Path is apt to develop intellectual grasp at the cost of intuitive perception. But, as cannot be too strongly emphasised, the Path is the path to mastery of the world, and now that the disciple has a firm hand-hold on the heights of vision, it is necessary that his intellect, suffused by the Spiritual Light, should have a clear grasp of the principles of the cosmos in which he is to work. Hence the effect of slight anticlimax that some

readers of the *Gita* find in these chapters.

The first thing that has to be understood is the division between consciousness and the objects which that consciousness observes. If we examine our experience we find that it is composed of a number of concrete forms all lit up by the light of consciousness.* This is the distinction between the Field, that is, the field of consciousness, and the Knower of the Field, the clear light of awareness itself. Reflection will show that the physical body which the ignorant foolishly suppose to be the self is but the focus in which the forms or data of our sense experience are, as it were, collected. The materialist's idea of the body as standing in its own right, as a collection of flesh, bones, nerves and so forth, is an artificial mental construction obtained by abstraction from conscious experience; useful, like many other abstractions, for purposes of scientific understanding but

* "Forms" must here be understood not as mere outlines, but as "filled-in" shapes, visual, tactile, auditory etc., or even shapes of feeling and thought, the data of experience; and "consciousness" here means the sheer awareness, or rather, awaring of those data.

an irrelevance in the realm of metaphysics.

But the analysis of experience does not stop here. If the disciple abstracts the light of the witnessing consciousness from all the witnessed forms, the forms of sense, of feeling, or of thought, he will perceive at once that that light is not something which is different in different beings but something like the sunshine which is the same whether illuminating the blue sea or the red earth. That light of consciousness, though associated with an individual point of view, is something which can only be described as all-pervading, something which, however different may be the Fields which are illumined, is the same in an ant as in a man, the same even, though science may not yet be ready to admit it, in a piece of rock as in a living being.

The disciple is now in a position to understand why Sri Krishna says (v. 2.) that He, the *Ātman*, the all-seeing Consciousness, is the Knower of the Field in all Fields. If he will follow up this distinction between the Field and its Knower in his own heart, the disciple will find himself on the highroad to an understanding of the Cosmos ; he will have a clue to guide him through the mazes of this world.

The beginning lies here in the midst of our sense experience, for it must be emphasised that the *Gita's* teaching is not concerned with wondrous far-off things but with what lies right here to hand, would

we but open our eyes and see. Again it must be said : " What is There is here ; what is not here is nowhere." So clearly shines this truth that he who has seen it once cannot understand why he was blind so long. He has lit his lamp and truly the effect is like a sudden shining of a light in a dark place. " Within you is the light of the world " : so all the ancient Seers have always said and now their words blaze with a vivid light in which all false belief and superstitions die like candles in the sun. " Knowledge as to the Field and the Knower of the Field, that in my opinion is wisdom."

The Field or content of experience has been analysed by the ancient Teachers into twenty-four *tattvas* or principles. First come the five great elements, the experiences of solidity, fluidity, gaseousness, fieriness, and spaciousness. Connected with these are the five contents of our sense experience, smell, taste, visual form, touch and sound. Next come the eleven senses, five the faculties by which we gain knowledge of the external world, five those by which we react upon that world, and the eleventh the (lower) mind, the mind which functions as the common inner sense. Then comes the ego centre (*ahamkāra*), elsewhere called higher *manas*, the *buddhi* (here, as often taken with *mahat*, being the intuition which gives Knowledge of that Cosmic Ideation) and lastly *Mūla-prakṛiti* itself, the great unmanifested matrix of all forms.*

These principles constitute the

* Space forbids more than the merest enumeration of these *tattvas*. For a detailed study of them the reader is referred to any book on the *Sāṃkhya* and especially to the excellent account given in J. C. Chatterji's "*India's Outlook on Life*" (Kailash Press, New York).

frame or skeleton on which the universe of forms is built. It should be noted that only the lowest of them are what we call material and that the other levels are what we should class as mental. Their modifications are known to us in the form of desire, aversion, pleasure, pain, thought, feeling and so forth but nevertheless all of them are objective to the light of consciousness and make up in totality the content of experience, for it is to be observed that the feelings and thoughts, no less than the sensations, are analysable into a content-form and the awareness of it. (v. 6.)

There follows a list of qualities which are said to constitute Wisdom in the sense, that is, that they are the qualities which lead up to Wisdom. They are all calculated to cause a perception of the fact that all these objective forms are not the Self, or, in the Buddha's words, "this is not mine, I am not this, this is not my Self."* Thus is brought about a cessation of that process of projection by which the Light is bound within the passing forms and the Eternal Wisdom is attained, the knowledge of the ever changeless Self, witnessing all and yet attached to none.

For that Eternal Self is what is to be known, "which being known immortality is enjoyed." It is the great transcendental *Ātman*† which, being unmanifest, is neither being nor

non-being. It is the one Subject of all objectivity whatever, everywhere having hands and feet, everywhere ears and eyes. When it is said that "It standeth enveloping all" it is no piece of meaningless religious rhetoric but a plain description of that wondrous *seeing* Light, that great "awaring" holding in Its bosom each grain of dust in all the countless worlds.

One of the greatest difficulties in understanding such books as the *Gita* lies in the fact that we have got used to reading them in a special "holy" mood in which, even if we "believe" the facts described, we surround them with a supernatural aura, thus placing them out of relation with the actual world of life. But this is fatal; we must learn to see that what is being described is what is here around us and can be seen just now, even though long ages may elapse before we plumb the shoreless Sea of Light.

The Ancient Wisdom is inscribed in glowing letters in the *ākāsha* of the heart: let the disciple plunge within and read its message for himself. He will find that the deathless Consciousness within, though separate from all the organs of sense, yet shines with their powers. In fact the apparent power of the eye to see depends entirely on the power of vision inherent in that Light which sees through the eye but which the eye does not see; which hears through the ear but which the

* *Majjhima Nikaya* 1. 135.

† The *Gita* here uses the term *param Brahma* but what is meant is the Unmanifested Self (see the chapter on *Gita* VIII), what the *Kathopanishad* terms the *Shānta Ātman*, for the *para Brahma* itself is not strictly speaking an object of knowledge at all. For most purposes, however, the two may be taken as one and, indeed, are often so considered.

ear does not hear ; which thinks through the mind but which the mind does not think.

It is the unseen Seer, the unheard Hearer, the unthought Thinker. Other than It there is no seer, no hearer, no thinker. It is the Self, the Inner Ruler, the Deathless.*

It supports everything in the sense that It upholds all forms within Its embrace and were Its support withdrawn, even for a moment, all things would collapse at once. Witnessing all, It is attached to naught, so that experiences of pleasure and pain are as one to Its impartial gaze. Although It is the enjoyer of all qualities yet It Itself is free from quality (*nirguna*). In fact, this qualitylessness or "neutrality" is, notwithstanding the views of certain theologians, one of the first aspects to be noticed.

Though the Light shines within the hearts of men and it is in the heart that It is first perceived, it would be a mistake to suppose that It is only there and not in the outer world as well. The heart is a focus through which It shines but It is equally "outside" us for the entire content of experience floats in Its all-supporting waves.

As a cloud that hides the moon, so matter veils
The face of Thought.

So subtle is It that, though all-pervading, It is unperceived by men and, though "nearer to us than breathing," yet there is no cosmic depth so far away but It is farther still. From Its profound abyss this universe in which we live and all the

island universes in the Cosmos are seen to shrink into a starry cluster no bigger than man's hand.

Its firm immovability supports the universal "changeless" laws of science and yet that firmness is a living one and gleams with *inner* motion whence arises all the movement in the Cosmos.

Just as the sun, or better still, the daylight, is one and yet it is, as it were, distributed in all reflecting objects, so is the Light a perfect unbroken unity notwithstanding that it appears divided by self-identification with the separate forms. In speaking of It we cannot avoid the language of paradox. It has already been said that a certain "neutrality" is one of Its most characteristic features and yet it would be entirely wrong to think of that neutrality as something dull and featureless ; rather, it is a calm and shining bliss.

Similarly, it is only too easy to misunderstand Its actionlessness which, together with the neutrality, is one of the first characteristics to become clear to the disciple. In spite of this fact, and that it is a fact no one who has experience will deny, and notwithstanding the categorical statement in verse 29 that all actions spring from the *Mūla-prakṛiti*, yet it remains true that the creation, preservation and destruction of the forms is rooted in the nature of the Light.

Words fail us here : we must plunge deeper yet within the heart and see that in that mystic inactivity, within its very being, lurks Divine

* *Bṛihadāranyaka Upanishad* 3-7-23. See also *Kenopanishad* where the Gods (sense powers) find themselves unable to perform their functions without the help of the *Brahman* (the Light).

creative power. It gazes and the forms spring into being ; gazing, It holds them fast ; ceasing Its gaze, they fall back in the matrix once again. Here lies the mystery of the Will both in the macrocosm and the microcosm. The Will, even the individual will, is not the creature of mere outward forms. A Divine freedom is its very essence : The Light has an inherent power to gaze or not to gaze, also to change the level of Its gazing.* This cannot be described ; it must be seen and known within the heart. Failure to understand this mysterious actionless activity has disastrous consequences for it transforms the central Fount of joyful, radiant Light into a static Absolute, an eternal Futility, throned in the heart of being.

No worship of the Gods, no outer ritual, no *mantras*, prayerful pieties or magic touch of saints can be a substitute for the heart's Knowledge by which alone that Wisdom can be reached. Only the clear, far-shining light of Mind can mingle with that Light, the Light of lights, and pierce beyond the Darkness to the Goal. "By the Mind is It to be gained," say the Upanishadic seers and Hermes too, "this Mind in men is God and for this cause some of mankind are Gods and their humanity is nigh unto Divinity."

So far we have been studying the Field and its Knower chiefly with a view to their separation † ; we have now to glance at the mode of their

interaction. In the first place it is to be noted that if not the Field itself, its source the *Mūla-prakṛiti* is, like the Knower, the *Purusha* or *Shānta Ātman* beginningless. These two are, as we saw in chapter eight, the two unmanifested movements of the *Parabrahman*.

On account of the mysterious selective gazing of the Self the *Mūla-prakṛiti* manifests in a graded universe of forms and qualities. The following quotation will perhaps be of interest as showing that modern physics is feeling its way to a substantially similar view.

The physicist's world is a spatio-temporal flux of events whose characteristics are limited to severely mathematical [i.e., *abstract, ideal, non-sensory*] properties. Upon them the mind imposes, or from them it selects (accounts differ) certain patterns which appear to possess the quality of comparative permanence. These patterns are worked up by the mind into continuing objects and become the tables and chairs of daily life... Different minds with different interests, selecting different patterns, would "perceive" different worlds.‡

The last sentence is of particular interest as throwing light on the nature of the different levels or *lokas*, for the hypothetical different minds of the writer have real existence at the different levels of consciousness.

The *Mūla-prakṛiti*, then, is the root of the causally interlinked series of spatio-temporal events but that that series should manifest as *living* sequences of sensation, feeling and

* See the end of article number 4 on *Gita* III. THE ARYAN PATH, Vol. VI, p. 748 (December 1935).

† Compare this with the Manichæan doctrine that it is the duty of the faithful to separate out all the particles of Light that are entangled in the darkness of matter. In Mani's hands, however, the doctrine seems to have stopped at a dualism.

‡ *Return to Philosophy* by C. E. M. Joad. The italicised portion has been added.

thought, pleasant or painful, is due to the Light of *Purusha*, the witnessing consciousness. The latter, gazing on the flux, draws out from it the patterns which on any given level are to achieve significance as objects, and in so doing identifies itself with them.

Just as a spectator at a cinema, seated in self-contained comfort, experiences joy and sorrow through self-identification with the patches of light and shade that make up the pictures on the screen, so the free, blissful nature of the Self is or appears to be stained by joy and sorrow arising from the purely neutral flux. Birthless and deathless, It is born and dies with forms Itself evoked and gazed Itself into.

This union of the seeing Self with forms takes place not all at once but on five levels* which are enumerated here from below upwards, but which it will be more convenient to consider in their order of evolution. Beyond all levels is the *Parabrahman*, here styled the highest *Purusha*, in which seer, seen and seeing are all merged in one. In that inconceivable Abyss a movement of limitation takes place as a result of which, abstract, unmanifested Selfhood, here termed the *One Enjoyer*, the *Great Lord*, the *Transcendental Ātman*, as it were settles out and contemplates with calm aloofness the other movement of the *Parabrahman* appearing as the unmanifested Matrix.

Gazing selectively on that Matrix, a process of self-identification with various aspects of it takes place and thus we have the second level, here termed the *Supporter*, the *One Life*.

Out of the infinite potentialities of the first level a certain number have been selected (in accordance with the *Samskāras* or *karmik* tendencies remaining over as seeds from the previous manifestation) to form the basis of a universal manifestation and are hence known as the Cosmic Ideation.

The third level, that of the *buddhi*, is not separately mentioned here. *Buddhi* and *Mahat* are often taken together and in later books they came to be completely identified. The former may be considered as the purely cognitive aspect of the latter. The difference between the two is not easy to explain; attaining the level of the *buddhi*, one is in touch with the *Mahat*.

The fourth level is here termed the *Sanctioner* or *Inner Ruler*. It is the level of the Higher Mind in which, out of the all-grasping, all-uniting levels of *buddhi-mahat*, the Light selects a given point of view and thus becomes the individual Self. Hence arise the countless separate individuals. The "content" of experience on this level is, though grouped with reference to an individual viewpoint, of a non-sensory nature, what some would, perhaps wrongly, term abstract. It is what the Buddhist, again perhaps not *wholly* correctly, termed *arūpa*.

The fifth level is that of concrete sensing, feeling and thinking. Out of the "abstract" possibilities of the fourth, the Light (the same Light, it should be noted) selects the concrete patterns which It works up into the objects of sense and feeling, which are the content of our ordinary

* Compare *Gita* VIII, verse 9.

consciousness. This is the level of the sense or desire life and on it the Light is known as the *upadrashta*, *Overseer* or *Watcher*.

The so-called material world of physical objects is not really a sixth level, though often counted as one, as those so-called objects are abstractions or imagined causes of the data of the fifth level.

The importance of this knowledge cannot be overestimated for it enables the disciple to see that even on the lowest levels the Self is one in all. He will be able to see with perfect clarity what he was taught long ago in chapter two, namely, that the Self cannot be pierced or injured, cannot be born or die. The separate self, that burden on his back for which he felt anxieties, hopes and fears, is seen to be illusion, and with calm heart he can address himself to the Great Work with its two aspects ; first, of climbing up the Ladder of the Soul by identifying himself with higher and ever higher levels of consciousness ; and second, of transmuting the lower levels by irradiating them with the Light of the higher. Although it may be several lives before the Heights are scaled yet is he born no more, being the birthless Light.

Several methods exist to reach this knowledge. Some by the mind's clear vision see the Self within the self, within the body even. They see that even the lower is what it is because drawn forth and upheld by the Light and thus they meditate upon that Light within all forms. Others follow the path of the *Sāṅkhya* and

reject the forms as not the Self. Unable to escape from dualism, they analyse away all content of experience as forms of *Prakriti*. Rejecting thus the lower, what remains is Self or *Purusha*, not in the world but, star-like, far apart.

Others attain the same result by the Yoga of Action, transcending self by acting for the one great Self of all. Still others hear the Truth from teachers or, in modern times, read of it in the writings of great Seers and, as they read, some inner feeling wakes telling them of its truth and they adhere with faith to what they hear. These also tread the Path of Life.*

Thus it has now been seen that all beings arise from union of the Light with forms. He who allows his mind to sink the Light in the illumined forms, to feel "this form is me, these forms are mine," turning his back on immortality, he slays his own true Self. Let him open the eyes of the heart amidst the surrounding blackness and see the mighty Ruling Power, the wondrous Light seated within all beings. Let him see that It is unperishing within the forms that perish ; see that It is the same in all and see that all the fret and fume of action is but the interplay of form with form and has no power to soil the stainless, all-supporting Light which, actionless, yet draws them forth from the great Matrix.

When he has seen all this (and even here and now it can be seen) a calm liberation will come to his spirit. He will perceive the great diversity of forms standing together

* This "faith" is not the same as blind belief. Discussion of its nature is postponed to chapter XVII.

in one mighty Being. The best method of trying to understand this unity, which is by no means a blank and featureless one, is to contemplate a constellated system of thoughts in one's own mind, a system in which no thought is anything except in relation to the rest of the system, in which all are one by virtue of their interlinkedness and, above all, by virtue of the fact that all have their being in one beam of consciousness.

Any one who has served in a regiment knows the sense of being set free from the burden of self that comes from feeling oneself a part of a larger whole. There, however, the absorption is only partial and is often mixed with much that is undesirable. The perception of the great

Unity gives such a wonderful liberation just because the self is completely and absolutely absorbed in That of which it is a part and because it is not something alien in which the self is lost but one's own Self.

Without beginning, parts or limitations, untouched by actions even though seated in the body, the Sun of Consciousness irradiates the Space of Thought. He who has seen Its calm, immortal shining feels no more fear in all the triple world. He knows that all the whirling flux of senses has its sole being in that radiant Light : he is himself the Light, the Stainless, the Serene.

*In the wind of the hill-top, in the valley's song,
In the film of night, in the mist of morning,
Is it proclaimed that Thought alone
Is, Was and Shall be.*

SRI KRISHNA PREM

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them !

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent !

—*The Voice of the Silence.*

RESISTING EVIL

I.—LEARN FROM THE REED

[By profession Leslie Arnold is a research chemist ; by avocation a student of "the mystery of existence, especially in so far as this affects the work-a-day life of the individual." He reports here a half-truth on which he has stumbled—valid in a sense but, like all half-truths, dangerous. Resignation is good when it follows the recognition of Law, impersonal, just, ever-active, bringing to each the reaction of causes set up by himself. It is good when whatever comes is accepted in the spirit of seeking the lesson that it holds. But resignation is harmful when it paralyzes the will or inhibits constructive remedial effort, when it is supine submission to any power regarded as outside oneself, whether it be called "the will of God," "Kismet," or "Fate."—EDS.]

The hurricane that plucks a mighty tree up by the roots leaves unharmed the reeds and grasses growing all around. I am inclined to think that we humans are too apt to take the tree as our model, and to neglect the teaching of the meekly yielding reed. Yet the latter is well worth our attention.

I was led to this conclusion many, many years ago, and am still of the same opinion. At that time I was subject to periodic attacks of what I thought was neuralgic headache. The cause of these attacks subsequently proved to be eye-strain, and suitable glasses remedied the trouble. Like most people I prided myself on my strength of will, and hence made a point of carrying on "as usual" during each attack. One evening, however, the pain became so excruciating that it was physically impossible for me to do anything but lie on a couch in a darkened room. My state of mind can be easily imagined. But though my body was helpless I brought my will to bear in an effort to flog my mind into a different state—one more befitting a strong-willed young man. To my disgust I found that my mind

was as helpless as my body ; I was as incapable of thinking as of moving.

Then in a sort of despairing nadir I made my first crucial experiment, the fruits of which have guided me ever since. In brief, I *abandoned* myself to the pain, gave myself up to it entirely, became utterly unresisting, passive, *willing* to bear the very worst. Naturally I expected to be instantly torn by intensified agonies, and my surprise was great therefore when the pain, instead of increasing, began at once to subside. I repeated this experiment in subsequent attacks, and always with the same result. If at the first sign of neuralgic pain I became passive, submissive, yielding as the reed, the attack did not develop. Conversely, if I fought against it, refused to give way, made a manly effort to carry on as usual, the pain very rapidly became almost unbearable. When once satisfied about this matter I did the obvious reed-like thing, and in so doing I am afraid I sank considerably in the estimation of friends and acquaintances. But then—these were not subject to neuralgic attacks.

This discovery, so new and wonderful to me, was of course nothing really new. It is a commonplace among Westerners, and psychologists have no difficulty in explaining it on conventional lines. It is, for instance, admittedly better for a young woman disappointed in love, or for a mother bereaved of her child, to *abandon* herself for a time to grief, rather than to maintain a calm unmoved exterior. In doing the latter she may flatter herself that she has conquered her grief, that she has passed triumphantly through her ordeal, but in most cases she will find sooner or later that she has merely driven it into the subconscious, from whence it will emerge in disguised and harmful forms.

Notice in passing that there is nothing harmful in grief, either to the mind or to the body. Just as pain is nature's danger signal, so grief is her device to carry our souls unharmed through what without it would be crushing, bruising, mutilating experiences. Observation of the nearest child, weeping desolately over its broken toy, will serve to illustrate this point. Before the tears have time to dry, behold it happily engrossed in something else.

In the East this cult of submission forms an integral part of age-old tradition, and there it is no uncommon thing for the adept in its practice to astonish the uninitiated by his power of working seeming miracles.

At the time of my discovery I was not too young to realise that through my ordeal of pain I had stumbled

inadvertently on to a very useful key to many of life's puzzles. Gradually, and without any very clear idea at the time of what I was doing, I built up what may be called a "reed philosophy," a submissive attitude to that of which I form a tiny part, to that so much stronger and mightier than my individual self—life, nature, the universe, God, call it what you will.

In the first place, finding even the most excruciating pain bearable, with submission and willingness to suffer it, pain straightway lost its terrors. I no longer feared its coming, or looked back upon it with horror. The reed bade me walk boldly into the dentist's den and sit without a qualm on his much dreaded chair. True, the pain of the tooth gripped in the forceps was no less than it would otherwise have been, but now I was *willing* to suffer it. The momentary intense pain of the extraction was the price I was called upon to pay in order to be freed from the prolonged misery and ill health of a decayed tooth, and explain it how you will, for I am not here concerned with theories or generalisations, my *willingness* to suffer somehow robbed the whole ordeal of its customary dread.

Later I found that this same submissive attitude could be applied with equal success to all the other "evils" confronting me—a dreaded interview, a bereavement, a money loss. Now I know that any blow of fate, in whatever guise it comes, will either mar or strengthen me, according to the manner in which I react to it.

II.—PSYCHOLOGY AND THE CHRISTIAN

[Theodore Newham has had a varied career. Starting life in a draper's shop, he became a motor mechanic and then qualified himself as an architect; after service in the War he took to portrait-painting and awoke to the experience that frustrated ambition creates life-problems. He studied psychology and is now busy writing a book on dreams and is of opinion that "the dream supplies the link between 'East' and 'West' in every individual."

Unquestionably psychology can reveal many long forgotten facts but to expect that it will "inevitably find and teach the same truths taught by Christ" is over-sanguine. Psychology is but a single branch of science and can give, at best, one facet of the truth.

The way to truth is indeed that aspect of each man's nature which Mr. Newham calls "the Christ Principle"; but *Roma ante Romulum fuit*. That Divine Principle had been known by many names before and is known by many names to-day. Whether we call it Krishna, Buddha, Osiris does not matter. It is our highest and our truest Self, the Inner Ruler, the Deathless.—EDS.]

Psychology is a study of the Universal through the Individual. All religions, even though paradoxically they be secular, are fundamentally universal. This cannot be otherwise since the form of any particular religion has come into existence through the human being, and the human being is fundamentally a Universal being. The particular form taken is an interpretation in space-time conditions of the Universal Principle as seen by an individual.

Every person's reaction to an experience is coloured by his individual mentality. An artist looks at the sea and is entranced by the marvellous changefulness of flickering colour. A fisherman notes the state of the water, the promise of the weather and scans the surface for shoals. The sailor looks at it and perhaps murmurs fervently to himself that comforting prophecy in the Book of Revelation, "and there was no more sea." But however different the

attitudes of the various beholders, the sea itself remains the same; like the very depths of our humanity. So Truth is always there, no matter by what path we strive to find It.

When using the word "Christian" I have in mind a wider use of the term than is usual, meaning, not only the religious sect that calls itself by that name, but anyone who loves the Christ Principle and relies upon the finding of it for his salvation. That is, he relies upon the Mediating Principle, the Middle Way, the Tao; the state of conscious being that knows itself both one with God and one with Man, and acts accordingly.

If psychology is a true science, in time it must inevitably find and teach the same truths taught by Christ, only of necessity approaching them from another angle and clothing the expression of them in another language. It must find the same uniting principle within the mind. It must find a state of mind comparable

to that described by Jesus as the "Kingdom of Heaven." It will also find that the approach to this state demands suffering which on attainment is known to have been worth while. The "Kingdom of Heaven" is the state of conscious Unity ; it is described by psychologists as "Individuation" or "Self-realisation." This is reached along the painful path of recognition of ourselves as primarily responsible for our own wretchedness, and accepting the fact. A facing of all the "sin" or unhumanised impulses in our unconscious mind and the patient overcoming of it by the steady purification of self.

No matter from what direction a path of investigation proceeds, it converges inevitably upon one point ; the point of consciousness of Unity, where all egoism has been transmuted into an uninterrupted channel for the flow of Creative Energy. In other words the point of convergence is the Christ Principle, the only Way to Truth.

Let us take a saying of Jesus and compare it with modern psychological findings. "Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit." (John. XII. 24.) Here is a great truth expressed in symbolic form ; in much the same way as a dream pictures forth universal truth to the dreamer in such a manner as when understood will instruct him in the Way. The meaning of the saying is elaborated in the next verse, "He that loveth his life shall lose it, and he that hateth his life shall keep it unto life eternal." Moffat's translation reads "cares not

for" instead of "hates" which seems better. No doubt the paradox has puzzled many, but it is psychologically true.

A contrast is drawn, something must die in order that something better may live. The greatest contrasts we know of are here opposed, Life and Death. This polarity, which is a necessity of manifestation in form, is recognised by the leading students of psychology and propounded according to their several points of view. Professor Freud may perhaps be said to postulate as opposites, Male and Female. Dr. Adler sees them as "The Will to Power and Impotence." Dr. Jung defines, "Animus and Anima." Julia Turner speaks of "Power and Surrender." It is by an understanding and appreciation of contrasts that we grow.

The two troublesome psychological states of which we hear most are those styled "Superiority" and "Inferiority." Let us look at these opposite states and see how the psychological solution of the difficulty compares with the text quoted. Where lies the weakness of the man who suffers, and causes others to suffer, from his sense of superiority ? Why must he forever demonstrate, in some way or another, his superiority of position, strength, birth, culture or what-not ? Where these exist are they not self-evident ? Does not the occasion draw them forth ? The really brave man is rarely he who speaks loudly of his valour. The most important member of a firm, judging by his air, is frequently the office boy ; his address is amazingly impressive. Evidently the need to

create a stir is strong, though the reason, like the submerged part of an iceberg, is hidden. None the less it is there, out of sight. In order to understand it we must look for the opposite complementary quality. If a man loudly asserts his superiority there must be hidden a fear that he is not as brave as he would like to be, and is afraid others will discover it. What he is most afraid of is that he himself will discover his innate inferiority, and in this way, he endeavours to hide the unhappy truth from his consciousness.

With the reverse case the opposite holds good. Here Inferiority is "on top." The sufferer evinces a distressing sense of futility and inadequacy. He will feel a persistent desire literally to crawl away and hide. If he has won praise he may flee rather than endure the torture of hearing words of commendation. A truly deplorable state! It is likely he will pass his whole life without achievement, even if gifted, because he is so burdened with the sense of his own impotence. In old age he may look back over past years and comfort himself with the assertion that he "had no chance." He has no hope of altering his lot, and less courage to try.

Now, if the "Superior" must smash his way to the top on account of his unconscious sense of Inferiority, it is likely that the "Inferior" will decline to take any risk on account of hidden Superiority. The one exaggerates the need society has of his services, the other feels it is useless doing anything since no one appreciates his value. In each case self-importance is overemphasised.

In both cases a flag must be lowered, something that impedes balance and is dominant must be surrendered. The "Superior" cannot accept the truth that real greatness springs from Humility. The "Inferior" cannot appreciate that ideals can only become real by putting them into action.

Since the motives are unconscious the change-over is necessarily very difficult to manage, even when the need for such is consciously recognised. Moreover any step towards such an end will be very strongly opposed, by the egoism of the individual. The "Superior" cannot accept second place because his pride is sorely affronted and may not recover from the blow. The "Inferior" runs away from responsibility because his pride tells him that if he does not try he cannot be said to fail. In each case by these means the pride remains intact.

Psychological re-education would necessarily proceed from opposite poles, but if successful the result would be substantially the same, *i.e.*, the elimination of the particular form of egoism that stands in the way. In other words the death of the Egoist. In fact the whole process and the ultimate achievement could not be better put than in the words of Christ quoted above.

In that saying a difference is drawn between two aspects of life. One might say life with a small "I" is compared with Life with a large "L." The one shews solely an individual character, the other a universal comprehensiveness. They represent two points of view. The first is the "infantile" view that life

means getting all one's own way, colloquially designated "seeing life," an aspect that by its very nature must come to an end. The second is an infinitely larger conception and implies a consciousness of oneself in the universal sense, a life that is endless. If the second is to replace the first there must be a change.

In childhood it is not possible to avoid holding the infantile view that we ourselves are the centre of the universe, the most important item in it; we are born with the notion, more or less, but obviously it cannot persist. On the other hand, if we dare to make a new adjustment, this older idea must go, it must "die," everything must fall away; for a time we shall be a veritable ship without a rudder. All that we previously had relied upon, our brain, knowledge, will, and so on, seem valueless, we are indeed alone. But we do not *abide* there; it is not the end, it is a new beginning.

What we have just described is a form of isolation pregnant with new life. In the two cases we have discussed, the end is frequently one of isolation also; but unless a change has occurred and an adjustment been made the isolation is comparable to Death, it is destructive. The higher the "Superior" climbs the lonelier he becomes. Who cares to consort with the man who cannot bear to be beaten, who may not be gainsaid? Those who attach themselves to such generally do so for their own profit and at the expense of their individuality. The "Inferior" desires more and more to be left alone, and may compass his "freedom" by isolating

himself entirely from his fellows in some wilderness or other for no better reason than to get away from life.

Psychological re-education aims to bring about the unification of these opposites which, left in a state of unbalance, bring about such disastrous results, in order that a new outlook, a new way of looking at life may be the outcome—that the individual, instead of seeing ahead of him Frustration, Despair, Collapse and Death, may sense a wider and ever-widening life, because his point of view has altered from the merely material idea of living and achievement to a spiritual appreciation of unending possibilities.

The trouble is we want both; we may hanker after the wider view but we still cling desperately to what we have. We fail to apply to life in the larger sense, a principle which we unhesitatingly use in our business. We should hardly expect to be able to enlarge our business without an expenditure of capital. We want to have our cake and to eat it at the same time. It simply cannot be done. The idea of personal dominance and an ever-widening horizon of consciousness cannot live together. "Ye cannot serve God and Mammon" is literally true. The Ego must be purified or Harmony cannot be established. To walk across a room one must leave the spot whereon one is standing. To become master one must serve all.

Against all this the Ego fights furiously and shouts, "You'll lose everything." To which the Christ and the psychologist reply, "You'll win Life."

THEODORE NEWHAM

LALLA

THE MYSTIC POETESS OF KASHMIR

[N. Narasimha Moorthy, M.A., B.L., is the University Librarian at Mysore and is well known for his scholarship ; music and mysticism have been two great influences in his life. His friends speak of his "gracious personality with a vision as broad as human aspiration."—Eds.]

Religion, in its primary sense, signifies a vital relationship between the individual and the ultimate power that underlies the phenomenal world. But the individual is a social being. He is constrained by his social nature to share and co-ordinate his experience with the experience of his fellow-beings. It follows that there is no religion which has not its social aspect. Unfortunately, the outward forms and observances, in which the social side of religion expresses itself, tend, too often, as Emerson says, to make men forget that not forms, but duties—not names, but righteousness and love—are enjoined. Hence the need and value of the protests which formal religion evokes from mystics and spiritual reformers.

In our own country, the teaching of the Upanishads, with its stress on knowledge as the only road to true salvation, embodies a protest against sacrificial religion. In the *Mundaka Upanishad*, it is expressly stated that ignorant fools who value sacrificial rites as the supreme good are doomed to be born again and again. Kabir, who represents one of the purest types of Indian mysticism, is also a declared foe of external religion. God is to be found neither in the temple, nor in the mosque, but in the pure and devoted mind. He is more accessible to the carpenter and the

washerwoman than to the holy but self-righteous man. Bathing in sacred waters does not purify a man. The Puranas and the Koran are mere words. It is not the man who mortifies his flesh by practising austerities that is pleasing to God, but the man who is kind and practises righteousness, who remains detached amidst the affairs of the world, and who considers all creatures on earth as his own Self.

It is interesting to note that Kabir's teaching is anticipated by Lalla Yogishawari of Kashmir who deserves to be better known outside Kashmir than she is. There is not a Kashmiri, we are told, who has not some of her verses ready on the tip of his tongue, and who does not reverence her memory. Like Kabir, she believes in the revelation of God in the human soul. Like Kabir, again, she denounces the forms of external religion as containing not the essence but the husk of religion. There is no lack of material for those who wish to know something about her personality and teachings. Her poems, which abound in self-revelation, have been edited, with translation, notes and vocabulary, by Dr. L. D. Barnett and Sir George Grierson. Sir Richard Temple has performed a labour of love in rendering her poems into English verse and in

an introductory essay has given a luminous sketch of her philosophy and religion.

Lalla flourished in the fourteenth century. Her married life turned out to be unhappy. The persecutions of her mother-in-law led her to embrace the life of a sanyasin. She became the pupil of a famous teacher, Srikanth of Pampur, who taught her the tenets of Kashmir Saivism, and under his influence she submitted herself to a course of ascetic discipline prescribed by the Yoga system. Her poems abound in references to the symbolism and terminology of the Yoga philosophy. She is, however, more interesting as an impressive exponent of spiritual religion than as an interpreter of the Yoga philosophy.

The philosophical ideas to which Lalla gives expression in her poems are familiar to the student of the Upanishads. The Godhead is, in Its essential being, inaccessible to thought. In Its manifested phase, It reveals Itself as Pure Intelligence and Perfect Bliss and is one with the essence of the human spirit. True knowledge, which alone leads to salvation, is realization of this Oneness. Though it is likely that Lalla may have imbibed these ideas from her teacher, her personal religion was the outcome of genuine mystical experience. The autobiographic passages in her poems make it clear that, after considerable spiritual travail, she became conscious within her own soul of the presence and working of the Divine Spirit.

Passionate, with longing in mine eyes,
Searching wide, and seeking nights and
days,

Lo ; I beheld the Truthful One, the Wise,
Here in mine own House to fill my gaze.

* * * * *

Then, my bright Soul to my self revealed,
Winnowed I abroad my Inner Light ;
And with darkness all around me sealed
Did I garner Truth and hold him tight.
(Temple's translation)

From Lalla's spiritual conception of God flows her repugnance to temples and idol worship.

An idol is but a lump of stone, a temple is
but a lump of stone.
From crown to sole each is of but the one
stuff.
O learned Pandit ! what is this to which
thou offerest worship ?
Bringing thou together a determined mind
and thy vital airs.

(Barnett and Grierson)

Pilgrimages to holy places are
futile.

Holy one, roaming from place to place,
Seeking for union with the Lord,
Is he not ever before thy face ?
What then dost gain by research abroad ? "
(Temple)

The problem, says Rufus Jones, is never one of going somewhere to find a distant or a hidden God. The problem is one of human preparation for meeting and communing with God who is always near at hand but cannot be found and enjoyed until the soul is ready for such exalted experience.

The only appropriate offerings to the Lord of the whole Universe are a pure mind and devoted faith.

Who is the man, and who the woman, that
bringeth wreaths ?
What flowers shouldst thou offer in His
worship ?

* * * * *

The mind is the man, and pure desire is the
woman, that bringeth wreaths.
Offer thou the flowers of devotion in His
worship.

(Barnett and Grierson)

Mortification of the body is not to be despised, for it promotes self-mastery, but it is less important than

the mortification of desires and impulses which lead the soul astray.

Armed with arrows of temptation bright,
Lust, Desire and Wrath be demons three
Thou of a surety must slay outright,
Or of a surety they murder thee.

(Temple)

It is immaterial whether one leads the life of a householder or a hermit, so long as he is free from desire and devotes himself to the realization of his oneness with the Supreme Self.

If, in flux of time, thou has destroyed the whole body of thy desires,
Choose ye a home-life, or choose ye a hermitage.

If thou wilt come to know that the Lord is all-pervading and without taint,
Then, as thou wilt know, so wilt thou be.

(Barnett and Grierson)

Whatever one does in word or deed should be dedicated to God. All labour performed in this spirit is true worship.

Whatever work I may do, the burden of the completion thereof lieth on myself,
But the earnings and the collecting of the fruits thereof are another's.

If in the end, without thought for their fruits,

I lay these works as an offering before the Supreme Self,

Then, where'er I may go, there is it well for me.

(Barnett and Grierson).

It need hardly be said that this is also the *Gita* ideal, which has been

well described by Barnett as a consecration of life's every work to the selfless service of God.

Finally the unity of all beings, including persons, in the Divine Spirit, gives us the true conception of our relations with one another. As the *Isa Upanishad* says, he who sees all things in the Atman, and Atman in all things, does not hate any one. The true saint is the servant of all—by humility and loving kindness.

Legend, has, as usual, been busy with the manner of Lalla's death. One version says that one day, while she was wandering in a half nude condition, she saw Sayyid Ali Hamadani, a noted leader of the Sufi system, in the distance. Crying out "I have seen a man," she turned and fled and, approaching a baker's shop close by, plunged into the blazing oven and was apparently reduced to ashes. When the Syed followed her to the shop, Lalla reappeared from the oven clad in the green garments of paradise. Another version is that she died at Bijbihara and that when she gave up her soul, it was buoyed up like a flame of light in the air and then disappeared.

N. NARASIMHA MOORTY

FRIENDSHIP, SOLITUDE, AND CONTEMPLATION

[The practical idealism of Professor Irwin Edman of Columbia University is well known to readers of *THE ARYAN PATH*. Analyzing in this essay one of the apparent paradoxes in which the spiritual life abounds, he brings out the great truth that the Mystic Way, East or West, is solitary only in seeming. Beside us walk for long, unseen, unrecognized, our fellow pilgrims on the quest, but the mystic realization, intensely individual as it is in essence, is indeed shared by all who rise to it, as Professor Edman so well shows. And there is no tie in the universe equal to that which binds together comrades who, single-hearted and of royal Faith, hold Truth to be dearer than all material life and seek it on the hidden way.]

As Professor Edman's great compatriot, Emerson phrased it :—

Who hears me, who understands me, becomes mine, a possession for all time.... We see the noble afar off, and they repel us; why should we intrude? Late—very late—we perceive that no arrangements, no introductions, no consuetudes, or habits of society, would be of any avail to establish us in such relations with them as we desire,—but solely the uprise of nature in us to the same degree it is in them: then shall we meet as water with water: and if we should not meet them then, we shall not want them, for we are already they... We may congratulate ourselves that the period of nonage, of follies, of blunders and of shame, is passed in solitude and when we are finished men, we shall grasp heroic hands in heroic hands.—Eds.]

There is, in both the Eastern and Western traditions of mysticism and the spiritual life, a curious duality in the mode of picturing it, and indeed an ambiguity in the ideal involved. We are told, on the one hand, that contemplation is a soliloquy, and that the highest and most complete rapture consists, in the famous words of Plotinus, in being alone with the Alone. Yet we are told, sometimes in almost the same breath, that those who participate in the Spirit, are sharers in a common being and a single life of which their own contemplations are simply pulse-beats or incarnations. Each man, as Paul puts it, is the temple of God, and the Church is the ideal community of those in whom the spirit dwelleth. The mystic has his intensest moments in solitude, but in that solitude he is a friend of God, and a friend of all those who in the same way are God's friends. The contemplative is a solitary, but there is a

communion of saints.

It seems to me something more than an accident that these two poles of spirituality should be stressed by the great mystics, and that between these two values of soliloquy and society should be the emphasis on the quality of friendship. The mystic stands alone, but he is, he feels, a member of a great community, and that community is made not by laws or institutions but is the discarnate union of friends who meet in the common silence of their identical vision. What is there about the experience of the mystic that finds theoretic expression in terms at once so communal and so atomic, so full at once of comradeship and loneliness?

The reasons why the great mystics and contemplatives have stressed the individuality and separation involved in their ultimate vision have been repeatedly made clear. The soul, according to all the classic

mystics, is finding its way home. It is going on a journey, which is a return to its home-land ; it is finding its way back to its own essential being, which is the Being that animates all things. That return involves discipline, through an escape from distraction, and separation from all that manifold of things and persons which are the source of distraction. It means a farewell to the world, to the senses, to all objects of earthly love, all companions, and all outward felicities. The soul must retire into itself, into the guarded and peaceful tower of its own private mind. When it has thus retreated from externality, it begins to see. All else and all others must fade into nothingness before it can behold the ultimate brightness which all else and all others obscure. The journey is thus in its essence a solitary one and its goal is solitude. The Upward Path is a flight from the company of persons and things, beyond society into the intimacy of intense contemplation, beyond speech which is for communication into that silence which is self-communion. When the contemplative spirit has arrived at its goal, it has no friends, for it has long left them behind ; it needs no friends because it is self-sufficient ; its fullness is in its enraptured indistinction with Pure Being. It has forsaken everything and all to find fulfilment by itself in the One, in Brahman, in the Absolute. What use could he have for companions by the way who has finally come home, and whose heart is filled ? What need could he have for speech to whom asking is no longer relevant

and for whom all answers are summed up in beatitude ? For at the mystical goal, loneliness has been transfigured into a universal joy. Where there is no longer anything else in the universe save Being become a flame of awareness in the being of the mystic himself, there can be no desire for the sharing of a joy, nor anyone to share it with, nor anything to be shared. Plotinus meant what he said when he spoke of being alone with the Alone, and other mystics, whatever their language, have meant what Plotinus meant.

But logically and psychologically and morally, long before the completion of the mystic's pilgrimage, his path is that of the solitary. Asceticism, on which the discipline of contemplation depends (Socrates defined philosophy as the practice of death), is not a social virtue, and thinking itself is a soliloquist's employment. The mystic and the man of affairs and social passions cannot, to use a phrase William James uses in another connection, keep house in the same tenement of clay. St. John ascends Mount Carmel in spirit, and Thoreau in fact seeks Walden Pond. Nearly all mystics have prescribed a clarification of mind (St. Bonaventura was very insistent upon it) as the indispensable preliminary to the beatific vision. Thinking is individualistic and idiosyncratic ; it is by its very nature a break with social norms and moral conventions. It is "a mind forever voyaging through strange seas of thought alone." Even the noblest group is, by virtue of being a group, the enemy of its

freest spirits. Thought, like ecstasy, is self-communion ; if a dialogue, an internal dialogue of the soul with itself—questions the solitary mind puts to itself and answers in unbefriended silence. Escape from the world is not the only motive that has prompted thinkers as well as ecstasies to flee to sanctuaries. The peace of a cloister or its equivalent is the condition of that transparency of thought which is a prelude to the intuition, rapturous and liberated, which is the mystic's goal.

All these observations must strike a familiar chord in those at all acquainted with the literature of mysticism or with any phase of the experience itself. Yet such a reader must recall how, having arrived at his goal, or even on the way to it, the mystic finds he has escaped beyond conventional society and material constraints to a companionship no less a society for being spiritual in its essence and discarnate in its structure. Thought initiates the thinker into a community more durable than those of earthly societies, less precarious because its very existence is independent of time, eternal because its foundations are in eternity. The thinker coming upon thoughts that seem most intimately his own, if they have for him the inexpugnable quality of truth, finds that they are truths familiar to other minds. In these minds which discover the truths identical to those he has divined, the thinker recognizes his familiars ; their thoughts are his, his theirs, and the thoughts of all of them a society of common themes, a commonwealth of truth. Thinkers sharing the same

truth are by virtue of that sharing a community, and the thoughts shared constitute a timeless society of essential being. There is a community of thinkers, whatever their age or place or station, and a commonwealth of thoughts, whatever be their state of embodiment or aspiration.

At the end of the journey, too, when the mystic feels he has entered alone into the most private of mysteries, he makes the discovery that he has friends in his solitude and companions in his silence. All those who have followed the same path to the same end are his intimates. Sometimes he calls it the communion of saints, sometimes "ideal society," sometimes, as in Plotinus, a "choral dance" of all those who sing the same celestial music or whose spirit dances to the same universal measure, or whose being is transfigured by the same light. He is not alone with the Alone, but united in blessed identity with all those others who are none other than that Being with which he himself has become one. For mysticism leads not to union simply with a cold, abstract Absolute, but to a warm sense of community with all lovers and discoverers of the Good. It has been said that the mystic has no birthday and no native land. But he has fellow citizens in eternity, and he is bound by deep ties with all those who, even unknown to him, have passed through the same dark night, the same abnegations, the same purifications, moral and intellectual, and have come to behold the same Being. In beholding the One, all the beholders become one. There

is an essential solidarity among mystics stronger than any formal outward association, the fraternity of a common absorption in a final good.

And again in the preliminary stages, those of thinking and analysis, the thinker is not so alone as he first imagined. The thinker, however isolated, must use the language of his group and their habits of thought, and if he has no friends or associates in physical fact, even the hermit lives in an imagined world of those who in the past or in the future will speak and understand his idiom and move in the same realm of discourse and adoration. He feels sustained in his enterprise by the sense that there are others on the same quest and others using, all unknown to him and he to them, his words, feeling his emotions, and following the movement of his own logic and his own aspiration. He has friends in the spirit, and thought would be as cold as it is popularly supposed to be, if thinking were not fortified by the warm sense of fellow thinkers, distant, living, or dead, who pass through the same paradoxes and austerities and come upon the same triumphant insights.

The modern radio is a singular

illustration, perhaps, for a theme that goes back almost to pre-history. But the contemplative and the mystic are like listeners in their isolation scattered over the world listening to an identical music, clear, compelling and possessing. Each listens in his detachment, and yet all listen to the same harmony, and are made one by the same living beauty by which they are possessed. Thinking is necessarily the quiet business of solitude ; ecstasy is incommunicable. But the many minds are made one by a common thought, and the remote joy of the sanctuary makes one a partner of all those who share in their isolation a similar, nay, the same joy.

However solitary, therefore, may be what St. Bonaventura called the "itinerary of the mind to God," it is an itinerary followed by many, and in following it those many are one. It is isolated only externally ; in essence the mystical path is that of friends travelling together in a companionship secret even from each other. But at the end they have found not only the good they seek, but each other. The journey of contemplation is in solitude but it is a movement toward Friendship and toward Love.

IRWIN EDMAN

NEW BOOKS AND OLD

A CALL TO RELIGIOUS REVOLUTION*

More and more, and in most cases more and more despairingly, it is coming to be recognized how *profound* is the crisis in which Europe is involved to-day. This recognition is for the most part despairing, because the European mind has no categories in which to think the reality of Europe. The habitual background of its thought has been one of superficial optimism. It is fundamental to this mode of thinking, that progress is taken for granted. Democracy is a final organisation of society which will lead, peacefully, to "the parliament of man and the federation of the world"; inevitably, "the ape and tiger will die." Naturally, one quotes Tennyson to describe this mentality, even though Tennyson is now old-fashioned. For, even though the Englishman to-day no longer believes in those things in that way, he has discovered nothing else to believe in. He feels that his universe is crumbling; yet at the same time he dares not know it: because the effect of that knowledge would mean an intolerable inward revolution—an absolute upheaval of all his ways of thinking and his modes of feeling.

The nearest the contemporary European mind comes to a category of thinking which is, in any respect, adequate to the reality of the European situation, is in Marxist Socialism. Marxist thinking is, though optimistic, at the same time, revolutionary and catastrophic. But, so soon as the European has habituated himself to that mode of thought, he discovers, to his dismay, that history shows no sign of being obedient to the Marxist prophecy. Where proletarian revolutions ought to happen, they do not

happen. Something quite the reverse happens instead—what the Germans would call an *Unding*: a thing that ought not to be, but nevertheless is: such as the Nazi revolution in Germany. And in the progress of that revolution it is amazingly discovered that the working-class offers next to no resistance at all; but that the only real resistance to the new Moloch-worship of the secular State comes from a certain definite group in the Protestant Church, which, carrying to an extremity the old Lutheran belief, insists on the absolute transcendence of the Divine. The world of existence, it holds, is radically corrupt and irredeemable in history.

It is, almost certainly, no accident that both the authors of these two remarkable books, whose aim is to vindicate the necessity and truth of an avowedly religious thinking of reality, should be of German extraction. Professor Paul Tillich is a voluntary exile from Germany; Professor Reinhold Niebuhr descends from an earlier generation of German exiles to America. But in both, the tradition of Lutheran Christianity is living, and both have pondered deeply the emergence of the *Unding* of Nazism in Germany. Both have studied and learned from Marxism; both have understood the profound Jewish-religious element in the "historical materialism" of Marx. The difference between them, which is as marked as their similarity, derives (I should say) mainly from the fact that Professor Niebuhr's family has been long settled in America. The sentimental materialistic optimism of American thought is familiar to him as it is not to Professor

* *The Interpretation of History.* By PAUL TILlich (Charles Scribner's Sons, Ltd., London. 8s. 6d.)

An Interpretation of Christian Ethics. By REINHOLD NIEBUHR (Student Christian Movement Press, London, 6s.)

Tillich, to whom it is a strange phenomenon. An illuminating footnote to one of Professor Tillich's pages reads as follows :—

The catastrophe of the progressive ideology in many countries has disturbed the self-consciousness of its bearers, but it has not created a new illegalistic but activist interpretation of history. That is true, first of all of America, where the demand for peace is the actual principle of meaning for historical activities. It is very hard to make comprehensible the tragic and ambiguous character of history to the defenders of this legalistic and progressive attitude.

We may call the habit of mind of nineteenth century Europe, which manifested itself most completely in England (though perhaps even more strikingly in America), a naturalistic optimism. It was consciously formulated in Utilitarianism—with its doctrine of the pre-established social harmony : let every individual follow his own self-interest, and the interest of the whole would be served. This was the philosophy of Capitalism. And, naturally, it was an immensely popular philosophy—so popular that it needed no formulation. It was a sanctification of man's natural appetites. By reason of the wealth and prestige of the Anglo-Saxon race it achieved an immense authority. Religion itself capitulated to it, though it was profoundly irreligious. For, if we may define religion as any system of thinking reality which maintains a tension between the actual and the ideal, it belonged to the essence of naturalistic optimism that the ideal would be achieved by the automatic evolution of the actual ; that is to say, that the actual was the ideal.

In such a climate it was inevitable that religion should decay. The religious mode of apprehension was silently eviscerated ; and the Church which, naturally, sought to maintain its own institutional existence in this atmosphere of profound secularity, compromised with it to such an extent that all relevant meaning departed from its beliefs. It abdicated its essential function of being the criterion by which the actual is judged and found wanting. It ceased to assert even the claim to regulate the typical

conduct of the social man ; at most it claimed a semi-Platonic influence on the relations between individuals. But in the new society of Capitalism the relations between individuals were the least important of the relations between men. In the industrial organisation of Capitalism, it is precisely the relation between men as individuals which tends to disappear. Capitalism is a relation between aggregates—Capital and Labour—and that relation is regulated not by the moral will of individuals but by the operations of the "free" market. The Church had to choose between the necessity of challenging the system as radically inhuman, or making a fictitious cleavage between the individual and the social man. It would be an exaggeration to say that it consciously chose the latter ; it simply swam with the tide, with the necessary consequence that the effective influence of Christianity steadily dwindled. Its recognition of the fact of its own nullity took the form either of a complacent sanctification of a social process whose causes it ignored, or of a horrified retreat, like Cardinal Newman's, into a pure sacramentalism, based on the acknowledgment that the world of existence was—in consequence of "original sin"—incapable of any redemption in history.

That, at any rate, is an authentic religious attitude ; and one to which what is left alive of European Christianity shows signs of returning. It is, as we have said, the basic faith of the only organised resistance—of the Barthian "Confessional" church—to the diabolical religious claim of the Moloch-state in Nazi Germany. But it is manifestly insufficient. This absolute cleavage between the Church and Society, though far better than the complete contamination of the Church by the religion of the irreligious State, nevertheless must end in the annihilation of Christianity ; because it involves the conscious repudiation of the claim of Christianity to change society.

This background, though summarily sketched, is necessary to an understanding of the position of Tillich and

Niebuhr. They seek to retain, or rather to regenerate, the religious mind of Christianity, by making it more realistic in two complementary directions: objectively, by a realization of the nature of the actual structure of modern society and the forces at work therein; subjectively, by a recognition of the incompatibility of the divine perfection with humanity—and of the fact that real human progress cannot be absolved from dependence on a religious and moral effort, which, in so far as it is conscious of itself, must admit, in the spirit of religious humility, and as a matter of experience, the impossibility of human perfection, either individual or social. This refusal of Utopianism need not, and must not, diminish the intensity of man's effort towards a nobler social order. "The Kingdom of God will always remain as transcendent," says Tillich, "but it appears as a judgment to a given form of society and as a norm to a coming one." This would be accepted by Niebuhr also.

Moreover, they would certainly agree as to the necessity of a "religious Socialism"; but, owing to the difference between their upbringing and environment, a significant nuance of difference in practical interpretation appears. Whereas Niebuhr perceptibly inclines towards a practical community between Christianity and the political forces making for social justice, Tillich inclines rather towards the idea that "religious Socialism" has a very particular mission. He speaks of the desirability of "a retreat to an esoteric autonomy"; which we interpret as the practical consequence of an attitude which Tillich thus describes:—

In my heart I have never belonged, and do not belong, to any party, because the most important point in the political realm seems to me to be one which is never expressed in political parties, except in distorted form. My longing has been and is for a "fellowship" which is bound to no party, although it stands nearer to one than the other, and which shall be a vanguard for a more righteous social order in the spirit of prophecy and in accord with the demand of the Kairos.

These phrases of Tillich call for interpretation. The Kairos—a Greek word

taken over by Tillich from the New Testament—is hardly capable of translation; roughly, it means a moment of potential major change in the history of the world—"the point at which Time is disturbed by Eternity"—as revealed to prophetic insight. "Autonomy"—in the spiritual and religious sense—is opposed by Tillich to "heteronomy." "Heteronomy" is the acknowledgment of an *absolute* authority outside oneself: of which the typical examples, in contemporary Europe, are the claims made on the individual for absolute obedience by the Roman Catholic Church and the totalitarian State. Tillich believes that Europe is condemned to endure a period of "heteronomy"; and it is, I think, as a preparation for this that he envisages and advocates "an esoteric autonomy." An example of this attitude would be the attitude of the early Christians during the first two centuries A.D., when they were in, but not of, the Roman Empire.

But the importance of Tillich is not so much in the practical attitudes that he suggests, as in his radical criticism of the naturalistic complacency which is still the main constituent of current European thought, above all in England. His conception of the "demonic" power in life and history is very salutary. The conception is not wholly new in German thought: the "demonic" was one of Goethe's favourite conceptions—the irrational, creative power in life. But the distinction between Tillich's conception and Goethe's is significant. For Goethe the "demonic" is fundamentally beneficent—it is as if it were naturally obedient to order, predestined to form a "cosmos"; but for Tillich, it is essentially ambivalent, or rather it is the power of destruction which is knit up with any manifestation of the creative. The dialectic of existence is for Tillich a conflict between the divine and the demonic. That sounds like the familiar conflict between Good and Evil; and indeed no small part of Tillich's purpose is to reawaken the European mind to a knowledge of the reality of Evil. Nevertheless, there is much more in Tillich's concept of the "demonic" than in the concept

of evil. The demonic has positive potentiality; it can be turned to good. The demonic informed by the divine is the divine. "In the state of grace the same forces are united with the highest form which contradict the highest form in the possessed state."

Thus, to apply the concept, the "demonic" is visibly gaining the upper hand to-day in contemporary Europe. The compact and subtly integrated society of Capitalism is rushing towards complete self-destruction. European society is, in a very real sense, "possessed." Its own achievement—for capitalist integration is a great achievement—is being turned into the instrument of its own total devastation. Regarded on the familiar rationalist plane the paradox of the European situation is that Capitalism and Nationalism, which are incompatible with each other, are in alliance. That alliance is, from any rational point of view, incomprehensible. This incomprehensible phenomenon the rationalist explains as the effect of human stupidity—that is, essentially, as due to a condition in which he himself, by hypothesis and in virtue of his own rationality, does not participate. His superficiality is such that it never occurs to him that the roots of what is demonic in both Capitalism and Nationalism are in himself—namely, in an egoistic individualism which is the demonic element in all human life. Capitalism, as economic technique, is beneficent; Nationalism, as an assertion of the particularity and the individuality (as opposed to the individualism) of a society, is necessary to the richness of life. But so long as these creative forms are mainly animated by demonic forces which suborn them to egoism and destruction, Europe will scarcely be withheld from plunging

"possessed" into the abyss.

The only salvation from this abyss is a rebirth of the true religious consciousness, which is at the same moment, and indivisibly, both subjective and objective. On the subjective side, it realises, by experience and introspection, how great is the gulf between the actual and the ideal in the inward man, how unremitting must be the struggle against the "self-hood" if any goodness is to be achieved; objectively, it realises how inevitable, since society and the world are composed of individual men, is the manifestation of this struggle on a colossal scale in the process of history. By his own self-knowledge, the religious man knows how slender are the chances of a victory of good in the great world. Yet he does not, and cannot despair: he knows that there is in himself "a power not himself that makes for righteousness," and by the gift of imagination—equally not his own—he sees the same power at work in history. But he knows that the ascent is not unbroken. Time and time again, salvation has come to mankind through catastrophe. If he cannot despair, he cannot be optimistic. He can only have Faith, and work by its inspiration.

It is as minds which are powerfully contributing to the rebirth of a truly religious consciousness in the fundamentally irreligious Western World that Tillich and Niebuhr are to be valued. Theirs is not "a call to religion" in the sense of the recent sentimental appeal of the Archbishop of Canterbury—that is, a call to the religion of irreligion, to a religion that defends possession and consecrates the squalor and sickness of an acquisitive society. Theirs is a call to a revolutionary religion and a religious revolution.

JOHN MIDDLETON MURRY

Life Here and Now: Conclusions Derived from an Examination of the Sense of Duration. By ARTHUR PONSONBY (LORD PONSONBY OF SHULBREDE). (George Allen and Unwin, Ltd., London, 10s. 6d.)

"This is a very odd book, and it has

been written in a very odd way. It has not been planned. It grew." This is the sort of beginning one might expect in a review, but this is the way in which Lord Ponsonby begins his interesting book of reflections. He need not, however, be taken seriously. There

is really nothing odd about the book except that a prolific writer on economic and political subjects, and a statesman to boot, should have found it necessary to dive into metaphysics at a time when metaphysics is taboo in "polite" society. Nor can it be taken for granted that the book has simply grown in a spontaneous fashion. It bears unmistakable traces of midnight oil. Abstruse metaphysicians like McTaggart, lucid exponents like Gunn and independent thinkers like Dunne have all contributed to the development of Lord Ponsonby's thesis. The result is a very entertaining work, not so profound as to repel the easy-going, and yet serious enough in tone to attract the earnest. The book is deliberately kept free from discussion of sex, not because the author looks upon it as unimportant, but because he wishes to avoid wading through "the jungle of rubbish which is written and spoken on the subject."

The book begins with a discussion of Time. The orthodox distinction between the percept and the concept of time is accepted and the main argument proceeds on the famous Bergsonian distinction between the clock time and *la Durée*. The former is abstract, mechanical. The latter is rich in content, and so individual that a minute may prove as long as an hour or an hour may be found to be as short as a minute. Hence the importance of the sense of duration. This leads on to the discussion of Immortality. Lord Ponsonby is a believer in spiritual values, but he is an uncompromising critic of the whole concept of immortality. He finds in it neither logical nor ethical value. "Life—this Life—signifies everything, and is charged with spiritual meaning which we can recognise if we will." Only in the abandonment of this belief in immortality does he see any "hope of moral and spiritual advance."

Denial of personal immortality is by no means new in the history of philosophy. If Kant affirmed it as a necessary postulate for morality, others have sought to deny it in the interests

of morality itself. The author's sympathies are entirely on the side of the latter. "Human lives are simply unfinished episodes." The author is content to leave it at that. It is the tragedy of metaphysics that on questions of deepest interest to humanity there should always be so much uncertainty and so much difference of opinion. Human nature is so diversely constituted that flagrantly contradictory views seem to afford intellectual and spiritual satisfaction to diverse minds. So no reviewer dare quarrel with the author's complacency in denying immortality. But he would be justified in pointing out the danger of denying the belief, as so beautifully and forcibly pointed out by so rationalistic a thinker as the great Rénan :—

The day in which the belief in an after-life shall vanish from the earth will witness a terrific moral and spiritual decadence. Some of us might perhaps do without it, provided only that others held it fast. But there is no lever capable of raising an entire people, if once they have lost their faith in the immortality of the soul.

It is intelligible that a rationalist like Lord Ponsonby should curtly dismiss all spiritualistic phenomena, but it is questionable whether they can be so lightly dismissed. If not, they necessitate further investigation—especially problems of survival. Like most Europeans the author is not in the least troubled about the great problem why men suffer and enjoy unequally. But if he seriously thinks of it, he may find more in the Indian doctrine of Karma than mere fatalism. It is all very well to brand belief in immortality as mystical and transcendental, as materialistic and "in conflict with the highest desires and ambitions of human nature as we know it." But it is an open question whether human nature "as we know it" is capable of making mere endeavour an end in itself, of looking upon life as a mere joyous adventure, of being more interested in the journey than the destination, and of looking upon human life as simply an "unfinished episode." Human nature as the reviewer understands it seems inclined to vote rather

with Rénan than with Lord Ponsonby.

The main reason which seems to actuate his lordship against the very idea of immortality is that interest in the life hereafter weakens our interest in life here and now. It may be so in some of the degenerate notions of *sanyas* in India, and it may have been so in the early history of Christianity in Europe when an unwashed body and unkempt hair were looked upon as signs of deep spirituality. But the common-sense interpretation of most religions makes it clear that *life here and now* is the only passport to life hereafter. That is why we cannot ease off in our moral endeavours, for *life here and now* is an exacting mistress.

If this idea is firmly grasped, there need be no quarrel about the life hereafter, for whether there is truth in the idea or no truth in it, every sensible person is bound to agree with the author in his emphasis on life here and now. Apart from immortality there is a good deal in Lord Ponsonby's ideas which will not fail to appeal to all whose conception of life goes beyond the giddy whirl of dancing halls, or the mad scramble of the stock exchange, or the feverish will of the industrialist to exploit. In the whole book there is a refreshing em-

phasis on spiritual values, the spiritual being distinguished from the supernatural. The discussion of the concept of progress is entertaining, though the net result weighs against the ultimacy of progress. He shows scant respect for the speed fiends, whether on land or in the air, or for the industrialist capitalist. Nor is he enamoured of what he picturesquely calls Church-and-Chapel Christianity. The tragedy of modern life is neatly summed up in the question: "We certainly have better drains; but have we higher talents?" Our intellectual attainments have outrun our moral susceptibilities, and the aeroplanes, if they have bridged the vast distances that separate continents, have also become the symbol of the approaching destruction of civilisation.

All this elaborate discussion hinges round the concept of duration, the rich living time, the present moment: the Now, which we can command and make the best use of. "The thought which conquers the world is not contemplative, but active. . . Thought to be fertile must be the seed of action." Lord Ponsonby has done his work well and has written a book which our generation badly needed.

A. R. WADIA

Thought and Reality: Hegelianism and Advaita. By P. T. RAJU, Ph.D. Foreword by J. H. MUIRHEAD. (George Allen and Unwin, Ltd., London. 10s. 6d.)

A philosopher who devotes a book to arguing that thought cannot constitute Reality might seem to be destroying the basis of his own activity. Yet Dr. Raju who demonstrates this from many angles does in fact confirm the necessity of thought by limiting its scope. The Absolute to him is supra-rational. As such it is indeterminate and it is enough to examine those views according to which the real is determinate and to show that they are self-contradictory. This he does in great detail, concentrating his criticism primarily on the Absolutism of Hegel and Bradley, his aim being, however, not merely destructive, but to clari-

fy Sankara's philosophy in the light of Western systems. He has written for the philosophical specialist and parts of his book originally appeared as articles in learned periodicals, including THE ARYAN PATH. But the gist of his argument, helpfully broken up into short chapters, is not so metaphysically abstruse as to be beyond the reach of the intelligent general reader.

To such a reader, perhaps, the chief value of Dr. Raju's thesis is the disproof it affords of the old antithesis between idealism and realism. Both the idealist and the realist, in so far as they oppose each other, have a partial view of reality. For just as no amount of ideas can make up a real thing, so a thing as long as it remains an object is less than real. Only when it is fully permeated by thought

does it become real and in so doing cease to exist as an object, being absorbed in Self and made part and parcel of Self-consciousness. Reality, therefore, as Dr. Raju shows, being Absolute transcends all partial definition as it does all change and can only be experienced by a pure Self-consciousness, a total act of being. In this act thought destroys itself and thereby the antithesis of the actual and the ideal. But in destroying itself it becomes a new form of experience, which he calls intuition.

While, however, intuition transcends intellect and reveals the truth of things, it, too, can function imperfectly. Hence the need of reasoning as a corrective. "Reasoning," Dr. Raju writes, "does not give us the truth, but it can point out what truth is not." And in this book he is more often engaged in pointing out what truth is not than what it is. But the negative presupposes the positive, and although he insists that the infinite can only be described in negative terms

and that its relation to the finite is inconceivable, this does not prevent him affirming that "it is reality itself that knows itself through man" and that by realizing our true nature we can rise above what is inexplicable to our minds and our senses. At the same time he does justice to the realistic element in knowledge. Objectivity has for him no reality, since it disappears at the presence of true knowledge. But he does not deny that it exists and has to be faced and after a great struggle overcome. The struggle involves in each of us nothing less than a rebirth of the Spirit whereby it realises the creative freedom of the Absolute and can enter into the world of forms unimpaired. To such an integrated consciousness truth is everywhere Self-revealing. Thought is caught up into reality instead of striving to bring reality into its grip, how unavailingly Dr. Raju very thoroughly shows.

HUGH I'A. FAUSSET

Transactions of the Bose Research Institute, Calcutta, Vol. X. 1934-35. (Longmans, Green and Co., Ltd., London. 18s.)

Of the twelve papers in this volume eight deal with biology, one with anthropology, and three with physics.

The first paper in the biological section deals with the effect of age on the internal physiological activities of plant organs. Two series of experiments were undertaken. In the first, leaves of different ages were examined. In the second, the same leaf at different ages was examined. The results, which are described in considerable detail, show that in no case is the effect uniform. With increasing age the effect sought for reaches a maximum, and then begins to tail off. The two following papers deal with the effects of continuous and intermittent illuminations on certain growth phenomena. The first paper is concerned with the phenomenon by which a plant turns to the light. This phenomenon, however, is caused by the fact that the two sides of the affected

organ grow at different rates, and the second of these two papers investigates this phenomenon directly. In this paper the growth elongation was measured by the High Magnification Crescograph, the total magnification produced being 2,500 times.

Subsequent papers in the biological section deal with the relation between the germination and moisture of a seed, the effect of variation of temperature on the respiration of a flower, the chemical constitution of the Indian medicinal plant *Trichosanthes Dioeca*, the examination of certain seeds as sources of oil and manure, and the presence of Vitamin C in certain substances in plants. This paper, like some of the others, is by no means only of scientific interest. It issues in conclusions of distinct practical importance. The next paper, on the human remains from a Maler cemetery, is of purely theoretical interest. The author came across these bones while carrying out an anthropological survey of the Maler tribe and, in view of the fact that skeletal remains

of the Maler tribe have not previously been described, he gives an account of them. He reaches the conclusions, mildly interesting but not exciting, that the bones are those of a female, and that they testify to hill-climbing habits. The interest of the paper, to the ordinary reader, lies in the method of deduction rather than in the actual results. The next three papers, those constituting the physics section, are highly technical, and deal with various kinds of spectra. They are not addressed to the ordinary reader,—nor indeed,

are any of the papers in the volume. But papers dealing with biological subjects are nearly always less remote from non-specialised attention than are those on physics. But even the specialist will not be able to read the whole of this volume. The man would be very rare who felt equally at home with both sections. Doubtless there is a universal science which embraces all phenomena, but the present sciences are still very far from having reached that degree of unification.

J. W. N. SULLIVAN

A Short History of India. By W. H. MORELAND and SIR ATUL CHANDRA CHATTERJEE. (Longmans, Green and Co., London. 12s. 6d.)

An Indian and an Englishman have written a history of India with special attention to its social, economic and cultural development. Mr. Moreland will be remembered as for many years Chief Economic Adviser to the Government of the United Provinces, and Sir Atul Chatterjee as High Commissioner for India in London and now Vice-President of the Secretary of State's Council.

The recent researches of Sir John Marshall into Mohenjo-Daro and the Indus Civilisation have been called upon for the beginnings of Indian history.

Nearly 5,000 years ago, that is to say, before 2,500 B.C., an orderly and old-established civilisation existed in the Indus plain, a civilisation "closely akin but in some respects even superior to that of contemporary Mesopotamia and Egypt."

When we come to the emergence of Hinduism as a religion, however, the writers appear to rely very largely upon Western interpretations, as, for instance, in their assertion that the original teaching of the Buddha "was essentially atheistic."

After a deeply interesting survey of the great periods of Indian history—the Maurya Empire, the intervention of the Greeks, the Mogul Conquest, the important Persian influences, and the inevitability of the British occupation—the writers trace the steady approach to unification in the nineteenth century, due

to improved means of communication and a codified law. An impartial attempt is made to weigh the bad and the good in the impact of British rule; but, in all the history of these later years, the truth remains: "The prosperity of a peasant Empire depends mainly on the peasant." (p. 228)

Too often that truth had been forgotten, until Mr. Gandhi focused attention upon it. Its recognition is a cardinal feature in any hope of revival of the ancient and eternal Aryan philosophy of truth and conduct, and, if we dared venture a prophecy about the future of *Āryāvarta*, it would be that only in so far as exploitation, physical and spiritual, British and Indian, ceases to be operative, will India rise to that glory which the Great Teachers of the race have visualized for her. *Gemeinmutz vor Eigenmutz* (the common interest before self-interest) must become the watchword of civil administration.

Many readers of THE ARYAN PATH will be saddened by finding in this volume no mention of the Theosophical movement. On the departure of H.P. Blavatsky from India, Theosophy became a negligible factor in Indian thought until the revival of the Movement along its original lines in recent years. We are left to speculate upon the changes that might be observed in history had the original impulsion of the Theosophical Movement, with its emphasis upon Universal Brotherhood, been allowed to follow its true course.

B. P. HOWELL

What Is Your Will? By MRS. RHYS DAVIDS, D. LITT., M. A. (Rider and Co., London. 6s.)

Under what seems a misleading title, Mrs. Rhys Davids has recorded in this volume her views about survival of personality after bodily death, views largely coloured by communications from friends and relations who have passed to the other world, and even from strangers. The main conclusions elaborated are these:—(1) Man as contradistinguished from the animal ever desires to be "well," to grow "better," and the spiritual quest is expected to end only in the "best." (Mrs. Rhys Davids prefers "more" and "the most.") (2) Mrs. Rhys Davids speaks about *two* worlds, of which it is possible to train oneself to be a citizen. (3) Death is the discarding of the earth-body. "New life," "more vigorous life" in a "body which is no newcomer but has been with us since before birth," is the lot of every individual. (4) Finally, she rejects the horrors of Hell of which various religions speak, and observes, doubtless on the evidence of communications received from those quarters, that there are "prisons underground" and millions of "watchers" doing duty by shifts who report all the earth activities of individuals, on the basis of which reports the "tribunal" in the other world pronounces judgment.

Within the limited space assigned, I cannot examine Mrs. Rhys Davids's picture of the other world, but I maintain that it is hardly more reassuring and hardly less crude than many others of which the texts of religions are full. The fact which she emphasizes, that an individual should not be identified with the body, the mind, the will, etc., is older than the *Upanishads*. The celebrated *Katha* text "Atmanam-rathinam-viddhi" (1-3-3) insists that the willer is different from the will, the thinker from the mind (*pace* Mrs. Rhys Davids).

The rather crude system of "watchers" who report the doings of men and

women to the "tribunal" in which Mrs. Rhys Davids seems to believe, is no more rational or satisfying than Chitragepta engaged in cosmic book-keeping, noting without a wink, without yawning or nodding, the Karmic credit and debit of each individual.

Mrs. Rhys Davids seems obsessed by the thought that she has been willed by friends, warders of the other world, to cultivate citizenship of the two worlds, involving contact with a third. She envisages provincialism or parochialism "hereafter, not in chaotic mix-up of any and every country, but in our own countries," which powerfully reminds me of an accused claiming to be tried by a jury of his own nationality! Fact or fiction, it is not very profitable spiritually to be told that "England is England physically and nationally here *and there*." (Italics mine)

Mrs. Rhys Davids cannot be allowed to blame Hindu literature for absence of the plural number of *Loka*, because the *Chandogya* (8-1-6) specifically refers to a plurality of worlds. Televolution and automatic writing, however, cannot be accepted as guides in Vedantic wayfaring through the worlds. The Vedanta refuses to recognise even the authorship of the Deity in respect of its sacred literature (*Apaurusheya*).

When, again, Mrs. Rhys Davids speaks of our being "willers responding to a willer," "willed to will that welfare... in both the seen and the unseen," and observes that "As very man, we are wayfarers of the worlds... and world-willer's children of the world-willer's nature," she indulges in needless rhetoric. Silent service to suffering fellow-men in a spirit of sanctified sacrifice and devotion would enable man or woman to reach the spiritual goal, however long, tedious and dangerous the wayfaring through worlds. Hindu India will draw motive power for the higher life from the message contained in the concluding stanza of the *Visvarupadhyaya* of the *Gita*, and not from televolution and automatic writing.

R. NAGA RAJA SARMA

ENDS AND SAYINGS

A moving appeal against the obscurantism of medical orthodoxy was made by Sir Herbert Barker in an interview reported in the *News Chronicle* for 26th February. The occasion was the recent publication in *The Lancet* of a long-overdue vindication of Sir Herbert's pioneer work in the field of manipulative surgery. Not only did Sir Herbert long suffer from orthodox persecution, but his anæsthetist for many years, the late Dr. Axham, was penalized for assisting an "irregular" practitioner by having his name removed from the register by the General Medical Council and his diploma taken away by the Royal College of Physicians in Edinburgh. Sir Herbert declared :—

My experience, which has often been bitter in the extreme, is of no personal importance now. . . . But it is of enormous importance that thousands of people could have been relieved from pain and disability, but were bound to their sufferings for long years because orthodoxy could not bring itself to admit that its judgments were not infallible.

This is one more example of the arrogance of orthodoxy in the realm of science. The Allopaths call themselves "the medical profession"; Osteopaths, Homeopaths, Nature Curers, Herbalists, Ayurvedists and Yunanists in India (and, until just now, bone-setters like Sir Herbert Barker) are all—"irregular quacks" and "cultists." Some twenty years ago George Bernard Shaw wrote

about Sir Herbert Barker :—

The General Medical Council is less liberal, because it is, first, last, and all the time, a trade union. Therefore you have this silly scandal of a surgical manipulator of genius forbidden to treat our disabled soldiers, not because it is denied that he has mastered a valuable technique omitted from the regulation equipment, but simply because the profession is too preoccupied with its own privileges to provide, as all the other professions have provided, a means by which overwhelming evidence of ability can be accepted and acted on as well as the very doubtful evidence afforded by the examination system, which annually lets loose the most disastrous duffers in the sick-rooms of the nation.

At long last the orthodox medicos have given way ; but will they, as Sir Herbert Barker begs, learn from this experience? We trow not. The medical profession in general represents a cross-section of human nature.

As for human nature in general, it is the same now as it was a million of years ago : Prejudice based upon selfishness ; a general unwillingness to give up an established order of things for new modes of life and thought. . . ; pride and stubborn resistance to Truth if it but upsets their previous notions of things.

Such are the characteristics of our age, characteristics of which orthodox medicine has rather more than its fair share. The vindication of Sir Herbert Barker is one step in the right direction, but there are very many other steps which medical orthodoxy can and should take.

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By H. P. BLAVATSKY

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